

¶ A compendious  
*forme and summe of*  
Christian doctrine, called the  
*Testimonie of a true Faith*, meete  
for well disposed families,  
for the more knowledge of  
God, and better norishing  
vp, and confirming of all  
such, as loue saluation in  
Iesus Christ.

*Gathered, corrected, and new-  
ly augmented by Christopher  
Shutte, Maister of Arse.*

P sal .34 11.

Come ye children, hearken  
vnto me, I will teach you the  
feare of the Lorde.

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of p & 999 p.

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To the right Honora-  
ble, and his singuler good Lorde,

*George, Earle of Cumberland &c.*

Christopher Shutte wisheth

all increase of grace in the holy

Ghost, and long continuance

of life in all happie health

and prosperitie.



After that I called to  
minde (Right Ho-

norable; and my ve-

rie good Lorde) the

diligent care, and

prudent prouision,

which Dauid and o-

ther good Princes and rulers of Israel

had, for planting true religion in their

Families; for their beter conuersation

and good gouernement, according to

the lawe and rule of faith: and hadde

been also ofte intreated and earnestly

inquired by some, my verie frendes, and

suche as loue the saluation of the

faithfull, to contract some compendi-

ous and Christian forme of godlie in-

structions

1. Re. 2. 10

Pro. 4. 1

2. Re. 23. 1

*The Epistle.*

structions and sweete Prayers much requisite in well disposed families, whose godlie demaunde I was not willing to denie, bothe because I see the lacke thereof in many families, to require so needefull a labour, and also, because I woulde not abridge my duetie to my brethren and fellow shippe of the faithfull, if it were but, with the poore widowe, to cast two mites into the treasure: And waying also with my selfe, howe manie busie braines are occupied, to quarrell without a cause with truth it selfe. I thought your honoures Godlie Patronage to be a sure asyle, to support and defende against the sting of carping Zoilus; whatsoeuer in godly wise herein I shoulde propound. And therefore I haue boldlie presumed to rest vppon your Honoures hoped protection, as the chiefest anchor holde. I had herein, and take effecte, to the ende my laboures might the better proceede. Whereto (my good Lorde) I was diuerslie incensed. First by your Honoures good liking and procurati-  
on of good literature from time to  
time whiche, neuer happened to anie  
without

*The Epistle.*

without deserued prayse and iust commendation.

Secondly, I was moued by your Honours good acceptation of my studies in the Lorde, and other good remembraunces towards me, both of youre honour, vnto whome I recount my selfe most deeply indebted, and also of my good and moste vertuous Ladie, whom the Lorde hath ioyned, as a moste comfortable delight and healpe, vnto your honour. Whose faithfull societic and happie fellowship, importeth an euident argument of Gods greate goodnesse towards you, in blessing you with the fellowship of such a one, as few or none excell or goe beyonde in true godlinesse, honestie, and vertue To whom for her Honoures good affection to Christian religion, I recognise my selfe much bound with all obedience.

Thirdly, I was prouoked herevnto, specially, because such is and ought to bee the zeale and loue of all nobilitie, (whereof your honour is a most tow-  
warde Braunche) alwayes with maine  
and might, to defend the cause of true

*The Epistle.*

Religion to the glorie of God, and saluation of his people, for whiche cause the Lorde hath stirred vp moste noble men and godlie Maiestrates, to bee as Patrones, and protectoures to the Ambassadoures of his worde, for the better proceeding of religion. So he raysed vp Moses to Aaron, Iosua to Eliazar, Dauid to Nathan, Asa too Azariah, Ichosaphat to Micha, Ezechias and others to esai and Ieremie, Zerubbabel to Ichoshua, and finally, the Emperoure Conitantine too the council of Nice. All which were rightlie termed Nobles, for the zeale and loue they had to true religion. And albeit, by sinister and crooked meanes some were ennobled, and so crept into the carefull Chaire of worldlie dignitie, yet noone were euer rightly and in verie deede accompted noble, but such as vndertooke the Patronage and aide of Christian religion, which thing I humbly craue vppon your Honour. For euen in this wise, Moses doth call the Isracrites a precious & a noble generation, so long as they obserued the commandements of the Lord. Vpon the

*The Epistle.*

the like conditiō, the Lord established his mercies with kinge David his seru-  
uant : that the throne of Iuda should  
not be destitute of one to raigne vpon  
the same for euer. To which thing Da-  
uid had respect, when he lay vppon his  
death bedde, and therevpon counsel-  
led Solomon his sonne, (to whom the  
kingdome was promised.) to walke in  
the way of truth, wherein he had bene  
brought vp: to the ende he might pro-  
sper and haue good successe. To like  
purpose, Romanus a man of great no-  
bilitie, being carried to the place of  
martirdom for the profession of Chri-  
stian Religion, (a rare thing in Nobles  
to beholde) boldely anouched, that  
his nobilitie rested not so much in the  
bloude of his Auncestoures, as in the  
profession of the Christian faith, and  
other vertues thereto agreeing. And  
therefore he saide, *Non progenitorum  
sanguis, sed Christiana pietatis professio  
me nobilem facit.* that is, Not the bloud  
of my progenitoures, but the profes-  
sion of Christian religion, maketh me  
noble and renowned. And in deede if

*Psal. 139.*

*132.*

*1. Reg. 2. 2*

*For. Pag. 1*

*Rom. 11. 1*

*The Epistle.*

the Prosapie of Adam, and wilde oliue  
tree, out of the which all flethe was ta-  
ken there woulde be no great cause of  
triumph to anie, of any thing whiche  
wee haue of nature : But this is and  
ought to be mannes chiefe nobilitie,  
that is grafted in Christe Iesus by  
faith, adopted to be the child of God,  
made by faith partaker of his graces,  
and felow heire of his kingdome, and  
this is very nobilitie, Wherewith Saint  
*Ambrose* beeing moued, aduertised  
the Emperoure *Theodosius* (and in him  
all nobilitie) to consider his nature to  
bee fraile, least happilie principalitie  
shoulde blinde him, and make him  
quite forget himselfe, and his obedi-  
ence towards God.

Whervpon it may be gathered (right  
honorable) that not onelie the Poten-  
tates of al sortes, ought wel to remem-  
ber their calling, but specially, to ad-  
dresse them selues in all obedience, to  
serue the Lorde, to foster his church,  
to promote and defende his true  
Religion : For therefore are they cal-  
led to nobilitie, wherein, I woulde to  
God it might well please euen all de-  
grees



*The Epistle.*

grees of suche as bee exalted on highe  
and gouernoures of families, deeply  
to acknowledge and confesse, that the  
Lord hath made them Fathers for his  
trueth, Patrones to mainteine religi-  
on, and lightes of godlie life for o-  
thers to followe. For lik as the sunne  
in the firmamēt, giueth light to al the  
regions rounde about him, and by his  
bright appearing expelleth the dark-  
nesse, comforteth and cheereth the  
worlde: Semblably, shoulde nobili-  
tie banish sinne and corrupt religion,  
& be a lantern of godlie life to com-  
forte and shine to others, that they  
mighte directe their liues after their  
good ensampls, as the Apostle wisheth  
the godlie to be without rebuke, in  
the midst of a naughtie and croked  
generation, among whom they should  
shine as lightes in the worlde. For as  
the Philosopher *Plato* saith, suche as  
the Heades and Rulers be, such com-  
monlie bee the rest of the common  
multitude. Vpon the which considera-  
tion the *Athenians* Oratour *Isocrates*  
wisheth all men of nobilitie, to pro-  
pose their liues, as a paterne for others

*Plato.*

*Phillip. 2. 15.*

*Isocrates*



*The Epistle.*

to follow, knowing that the manners  
of a whole towne or cuntrie doe re-  
semble the wayes and doinges of the  
higher sorte. To the like ende sayeth  
Enagrius in the ecclesiastical histories,  
that the life of a noble man shoulde be  
an image of vertue, for his subiectes  
to follow, that they might the sooner  
bee allured to vertue and godlinesse.  
Thus Sainte Augustine saith, that ru-  
lers ought to serue G O D, not onely  
in liuing godlie and modestlie them-  
selues, but also in bringing others to  
vertue and true Religion. Thus it  
was saide to Arcadius the Emperour,  
that godlinesse was sufficient to the sal-  
uation of the noble men, without the  
whiche their Pompe and outwarde  
strength was nothing woorth. Where-  
vppon ( my verie good and vertuous  
Lorde ) I may conclude and define  
with Sozomenus ; that godlinesse or  
loue of true Religion, is the greatest  
honour and renowne of true nobilitie.  
And therefore as Constantine saide  
sometimes to Sapor kinge of Persia, so  
say I to all such of high degrees, which  
feare the Lorde : like as in keeping of  
the

Lib. 3. Ca. 1.

Contra Dona-  
distas.

Bozo lib. 9.  
Cap. 1.

Lib. 1. Ca. 1.

Theodorit. lib.  
Ca. 25.

*The Epistle.*

the sacred faith, they are partakers of the light of truth : so in following the light of trueth, as a guide, they attain straight to the sacred faith: which thinge may well inkindle in the loving and zealous hearts of noble men and all others a seruent minde, to the imbracing and spreading abroad of true religion. And euen as, Cyprian let no day passe, without the reading of Tertullian : nor Alexander without the reading of Homer : nor finally, Apelles without some line proportioned: so were it meete that no degrees, shoulde lose anie opportunitie or occasion graunted to the meditation of Christian religion: but rather being taught by the example of the Emperour Constantine, would repose their whole studie in the worde of God And as for other things in the worlde, they are but vanitie and vexation of spirite. For all flesh is grasse, and all the glorie of man is as the flowre of the fielde, which standeth beautifull to day, but to morow is cut downe, dried vp, and withered. And what harme were it then, if some good man would put all degrees

Niceph lib. 4  
Ca. 34.

Eccle. 1.  
Isa. 40. 6.

*The Epistle.*

1. Iohn. 2. 16.

1. Cor. 7. 31.

2. Cor. 5. 10.

Iere. 9. 23.

Eccle. 11. 9. 10  
& 12. 2.

degrees in minde, as the *Macedonians* did *Phillip*, and say: remember man, that thou art but mortal, and that nothing is in the worlde, but the luste of the flesh, the lust of the eyes and pride of life, & that the figure of this worlde vadeth fast away, that wee must also all appeare before the tribunall seate of God, that euerie one may render an accompt for that which he hath done in the bodie, be it good or euill. Were it not a meanes, to make euerie one more watchefull in his office? wherein than ought mans delight to be? surely as the Prophete saith: Let not the wise man glorie in his wisdome, nor the strong man in his strength, nor the riche man in his riches: but let him that reioyceth, reioyce in this, that he vnderstandeth and knoweth me. For I am the Lorde, whiche shewe mercie, iudgment, and righteousnesse in the earth, for in these thinges I delight, saith the Lorde. To the like purpose, is the good & wholsome counsel of the Preacher, Reioyce (O young man) saith he, in thy youth; and let thy hearte cheere thee, in the dayes of thy youth, and

*The Epistle.*

and walke in the wayes of thine heart,  
and in the sight of thine eyes, but  
knowe that for all these thinges, God  
wil bring thee to iudgement: therefore  
take away griefe out of thine hearte,  
and cause euill, to departe from thy  
fleshe: for childhoode and youth are  
vanitie. Remember now thy Creator  
in the dayes of thy youth, whiles the  
euill dayes come not, nor the yeares  
approche, wherein thou shalt say, I  
haue no pleasure in them. O woulde  
to God that this godlie counsel might  
preuaile in princelie & noble heartes,  
and in enerie highe and low degree,  
& especially in heades of housholdes,  
which best becommeth their persona-  
ges. Then would they enquire after the  
Lorde, and make his trueth, their  
chiefe delight, and lay a sure foundati-  
on in the way of righteousnesse, than  
shoulde this bee their ioy and tri-  
umph: To knowe the Lord to be their  
G O D, and themselues to be his peo-  
ple, and to haue the Testimonie of a  
good conscience. Than shoulde they  
make answere to their obedience  
rightlie to the woorde of G O D, than 2. Cor. 12.  
should

*The Epistle.*

shoulde they doe the dueties of faithful and loyall subiectes, and satisfie her Maiesties desire. Finally, than woulde they tender the state of Church and common weale, and shew themselves carefull for the saluation of Israel.

And because there is no good beginning for the accomplishing of these things, but in the wisdom, feare, and knowledge of the Lorde, the seede whereof is sown in your honours heart, to my great comforte and happy hope of helpe, that your honour will set forward and mainteine the trueth of Iesus Christe in this poore countrie, and Labirinth of ignorance & sinne, I here most humbly commend vnto your honours godlie zeale, a shorte forme of Christian Religion, and godlie gouernement, most meete in wel disposed families to be obserued. Wherin is to be seen the summe of Christian doctrine, faith, and godlie prayers, most meete for this our present estate: beseeching your good Honour, in lieu of better, to accept the same in good parte, at my willing bandes, recognising my selfe much bounden

*The Epistle.*

bounden vnto your Honour, with all  
obedience for euer. And therefore  
knowing the knowledge of true Reli-  
gion, to bee the delight and comforte  
of the Godlie, the light vnto theyr  
pathes, the doctrine of faith vnto sal-  
uation, the scepter and protection of  
Gods kingdome, the marke & badge  
of Gods Elect, and sauour vnto life, I  
here do presēt, the summe therof vnto  
your Lordship, in token of a thankfull  
remembraunce of youre Honoures  
courtesie towards me, and in hope of  
fauourable acceptation thereof, wish-  
ing no lesse vnto your Lordship, then  
increase of all heauenlie graces and  
perfect happinesse thorow the medita-  
tion of the Lord Iesus: in whom

I bid your Honour most  
hartelic fare well.

Your good Honoures most  
humble to commaund  
C. Shute.

*The*

Psal. 119. 24.

105.

Ro. 10. 8.

Iſa. 11. 4.

Iohn. 10. 27.

2. Cor. 2. 16.



The Testimony of a true  
faith, containing short que-  
stions, very necessarie to al Fa-  
milies, for the more knowledge of  
God and better bringing vp of  
children in his faith and  
feare.

1. Question.



Matth. 6. 33.

Or so much as our  
sauour Christe in  
the Gospell admo-  
nisseth his electe,  
a first to seeke the  
kingdome of God  
and the righte oul-  
nes therof, and thereto adioyneth the

promise of other blessings to ensue:  
I would gladly vnderstand, howe the  
same might be performed, which hee  
requireth so necessarily.

Answer.

There is no way so expedient to the  
attayning of Gods heauenly graces, as  
to lay a good foundation of true Religi-  
on in the feare of God. Forasmuch as  
a obedience to the Lawe of God, is  
the

Deut. 10. toto  
Psal. 1. 2. 3. 13.  
1. 15. 122.



## of a true Faith,

the readiest & only way to the fountaine  
of all perfect happinesse. And for this  
cause the godly men of all ages, wou-  
ded alwayes from time to time, that they  
might nourish true religion in their fa-  
milies. to the ende both they and theirs  
might be instructed better in the Lawes  
of God, and haue good successe in those  
things which they went about.

b. Deut. 6. 6.  
2. Sam. 6. 11.  
Reg. 2. 3.  
Act. 4. 23.  
Luke. 19. 9.

### 2. Question.

Doest thou than thinke that those  
householdes are disordered, and not  
rightly ruled where there is no daylie  
meditation of religion kept?

### Answer.

Such families may rather be accoun-  
ted a sinke of sinne, where the people are  
carefull of worldly profit and vaine de-  
light, & careles of the worde of God, and  
true religion. And therefore they are  
in this case oftentimes nearer to de-  
struction.

a. 1. Sam. 2. 23.

### 3. Question.

How dost thou order and govern  
thy house in christian religion?

### Answer.

As Moses commaunded the people  
of Israel, to teache their children the  
Law

a. Deut. 6. 6.

## The Testimonie

Lawe of the Lorde, that in all their af-  
 faires they might haue an eye vnto the  
 same: so am I carefull, that my whole  
 Familie feare God and know his worde  
 by some dayly exercise, and meditation  
 thereof. So as *b* they may be the better  
 able to render a reason of their sayth: *c*  
*b. 1. Pet. 3. 15.* They pray and giue thanks together  
*c. Act. 4. 23.* in all their doings. *d* They liue godly;  
*d. Tit. 2. 12.* soberly & righteously. *e* They make re-  
*e. Luke. 19. 9.* striction, to whom they haue don wrong.  
*f. Ios. 1. 8.* And finally, whatsoeuer they do, they do  
 al to the glory of God, *f* and so they pro-  
 sper, to Gods be praise therefore.

### 4 Question.

Well then I pray thee shew me the  
 summe of that religion, whiche thou  
 dost keep in thy family. For it is the  
 dutie of a true Christian, alwayes to  
 be readie *a* to render an account of his  
 faith, to the end it may appeare, that  
 he is not *b* ashamed of Christ and his  
 doctrine. Let me therefore heare what  
 thou canst say of the principal points  
 of christian religion,

### Answer.

There be thre principall parts ther-  
 of, the first is, *a* to knowe God and my  
 selfe

of a true Faith.

teffe the second is, *b* the meanes where  
by my saluation is wrought: the thing  
what helps God much further me with  
all vnto life euerlasting. *26*

*f. Cor. 13. 3. 5c*  
*b. Iohn. 5. 24.*  
*c. Mat. 6. 9. &c*  
*26. 26. 1. 1*

*Quesſion. 30. 30. 30*

What ſaieſt thou of the knowledge  
of God?

*f. 1. 1. 1. 1. 1.*  
*1. 1. 1. 1. 1.*

*Answer. In the 1. 1. 1. 1. 1.*

The ſame is of two ſorts: the one is

vniuerſall, and known *a* by the creation  
of heauen and earth, wherein God ſheweth  
himſelfe to bee ſeene and known of

*1. 1. 1. 1. 1.*  
*2. Rom. 1. 19.*  
*Pſal. 19. 1.*

me, *a* the onely fountaine of all good-  
neſſe, who alone *b* ought to bee worſhip-  
ped: *b* his eternitie appeareth in

*1. 1. 1. 1. 1.*  
*b. Deut. 6. 13.*  
*1. Gen. 1. 1.*

the making of the world: his *d* goodneſſe  
in preſeruing the ſame: his *e* prouidence  
in the tokens which are ſerue and ſelce,

*1. 1. 1. 1. 1.*  
*Act. 17. 24.*  
*d. Pſal. 36.*  
*e. Pſal. 107.*

whereby what pleaſeth his godly will  
commeth to paſſe, and not by blinde for-  
tune: his *f* wiſdome in ordering of the

*1. 1. 1. 1. 1.*  
*Act. 17. 28.*  
*Pſal. 115. 3.*

things created: his *g* rightiouſneſſe in  
deliuering the godly, and puniſhing the

*1. 1. 1. 1. 1.*  
*f. Pſal. 104. 24.*  
*g. Rom. 2. 7. 8*  
*9. 10.*

wicked: his *b* mercie in patiently ſo-  
bearing ſinners, and calling them to re-  
pentance. So that what may be knowne

*1. 1. 1. 1. 1.*  
*h. Eze. 1. 1. 1.*  
*1. 1. 1. 1. 1.*

of God, is manifeſt in the thinges crea-  
ted, whiche vniuerſal knowledge taketh

## The Testimonie

**1. Rom. 1. 10.** study : all excuse from the ungodly,  
which worshippinge not God aright: but to  
make it a ready way to bring me to the  
true worship of God.

**1. Iohn. 17. 3.** The other knowledge is speciall, and  
**Iere. 31. 34.** onely proper / to the elect: whereby the  
row faith poured into my heart by the ho-  
ly Ghost, I am assured that my saluation  
is wrought by Christ the Sonne of God:  
**m. Rom. 8. 16.** by whom I am made the shewe of Gods  
thorow grace, and borne with Christ of  
his kingdome: which knowledge onely  
**n. Luk. 10. 21** cometh of a grace, and so is given to  
me, but it is restrained from the wicked,  
**6. Mat. 13. 14.** because of their sinne and hardnesse of  
heart.

6. *Question.*  
What saiest thou of the knowledge  
of thy selfe?

*Answer.*  
**1. Gen. 1. 27.** By creation I was made in Adams  
according to the Image of GOD (I  
meane not any bodily shape, for God is  
**Ephs. 4. 24.** a spirit, and without body) in true right-  
**1. Iohn. 4. 24.**eousnes and holinesse, that is to say, in  
all perfection and happinesse of nature,  
both in right iudgement, reason, will and  
strength. In which happy state, if Adams  
had

of a true Faith.

had continued, both I and all his posteritie had been blessed for ever.

*Question.*

Howe diddest thou fall from this grace?

*Answer.*

My fall appeareth, in that I Adam who had this blessing for me, through the incitement of the serpent brake the commandment of God, in eating of the forbidden fruit; and by the same depulved himselfe of his former happinesse, and through sinning, death, hell, the wrath of God, and all kind of miseries into the world; as two punishments for his offences. In which he by his sinfull act, his pride, disobedience, lacke of faith, disobedience to his Creator, and lightenesse to the Diuell, appeared. In which offence, both I and all his posteritie are wrapped, in as much as in him wee all haue sinned, for hee had the blessing given to keepe or loose for him and his. Therefore I and all others descending of him, by him, & in him, haue fallen from grace, and are infected with his corruptions & conuined in sinne, borne in iniquity, and by nature the children of

a. Gen. 3. 20. 20.

b. 2. 2. 2. 2.

c. 2. 2. 2. 2.

Rom. 5. 12.

d. 2. 2. 2. 2.

b. Psal. 51. 9.

c. Eph. 2. 3.

## The Testimonie

Rom. 3. 13. **W**orth, and utterly undone, without the grace and mercy of God.

### 8. Question.

**Q**u**U**hat is mans freewil, his power, strength, wisdom, & such like vertues lost by his fall in Adam, al which hee had in the beginning?

### Answers.

**C**oncerning mans will, before his fall the same was free, but afterward not so, but as the same is freed by grace. For  
 a. Iohn. 8. 36. **h**is iudgement is vyperfect and often deceived, his will in many things hindered, and his strength decayed, **c** that of himselfe, he cannot perceiue the things  
 b. Psal. 14. 2. 3. **h**ich belong to the kingdome of God.  
 c. Iohn. 3. 5. & 15. 4. **S**o that as now to wil aright is the gift of grace, so, to wil & choos aright, is the lacke of grace : And yet this will of mā not regenerate, in some respect may bee termed free, because **a** a man doth euill by his owne consent, and not by compulsion. And as for other his vertues and good gifces, which he had before his fall, like as in a ruinous house there remain certaine reliques of an house, although nothing comparable to their former excellencie: so after Adams fall, man not rege-



of a true Faith.

regenerate & hath a certaine kinde of  
 wisdom, carnall knowledge, shewe of  
 religion and holines, and yet the same so  
 imperfect, both by his naturall corrupti-  
 on, & by the tyrannie of the Diuel, that  
 till he be regenerate and sanctified with  
 grace from above he cannot please god.

e. Esay. 29. 4.  
 1. Cor. 1. 19.  
 Rom. 8. 7. and  
 10. 3.

f. Iohn. 3. 5.

9 Question.

How art thou restored to grace &  
 gaine?

Answer.

By restauration commeth thoroowe  
 the free mercy and fauour of God, who  
 after this my fall in Adam, rayled both  
 him and me by againe with the comfort-  
 able & promise of our Saviour, who by  
 his & death shoulde pacifie the wrath of  
 God, and bring mee into his fauour a-  
 gain: & by whole obedience I am made  
 righteous: which my regeneration com-  
 meth thus to mee, whilest & by the prea-  
 ching of the Lawe, I am brought to the  
 feeling of my sinnes, and rayled by with  
 the comfortable promises of the Gospel,  
 receyued by faith. f By heart is lighte-  
 ned, purified and gouerned by the holye  
 Ghost: & my wil and minde reformed, &  
 the Image of God renewed againe in me.

a. Tit. 3. 4.  
 Ephe. 2. 4.  
 b. Ge. 3. 15. &  
 12. 2. & 22.  
 18.  
 c. Rom. 3. 25.  
 Col. 6. 21.  
 2. Cor. 5. 21.  
 d. Rom. 5. 19.  
 e. Mat. 3. 2.  
 Luke. 24. 47.

f. A& 15. 9.  
 1. Cor. 13. 12.  
 g. Ephe. 4. 24.



# The Testimonie

## 10. Question.

Why did god regenerate thee, & not rather get himself glory, by condemning thee according to thy finnes?

## Answer.

Although the Lorde might iustlye haue condemned all Adams posteritie, by reason of their finnes, yet notwithstanding some of them according to his iuste iudgements, hee leaue in their own corruption deuid of all grace, and vessels of his wrath vnto damnation. Wherefore hee embraceth in his great loue vnto saluation, whome hee accepteth in mercy wout any deserts of their own. Of which number, my conscience doth perswade me that I am one. And therefore he hath regenerate mee, & first to declare his great loue, mercy & euerlasting kinde nelle towards me; whom he chose in his soane Christ to saluation, And therefore in an happie time, hee hath called me by the preaching of his worde, and iustified me by my ouerly faith in Christs death:

**c** Secondly, that I being thus borne a newe, maye bringe forth the fruites of righteousness to glorifie him withall.

**d** Thirdly, that at the end of my regeneration

a. Rom. 9. 10.

& 9. toto.

Deut. 7. 8.

Ezech. 36. 21.

Iohn. 15. 16.

Eph. 2. 4.

Tit. 1. 9.

Tit. 3. 5.

b. Epe. 1. 4. 5.

1. Pet. 1. 3.

Iohn 3. 16.

Rom. 8. 29. 30

c. Mat. 5. 16.

Rom. 6. toto.

Eph. 3. 10.

3. Pet. 1. 10.

4. Pet. 1. 3. 4

of a true Faith.

tion is life everlasting: so at the Lordes good tyme, I maye receiue the same among his Saints.

11 Question.

Shewe mee what bee the meanes wherby thy saluation is wrought.

Answer.

The ordinarie means commonly are two, that is to say, the woordes of God and faith.

12 Question.

What is the word of God?

Answer.

It is those Canonically scriptures written by the spirit of God, & commended to man both in the old and new Testament, wherin are contained all things necessary to our saluation, according to the which the Lord will haue all his religion measured, without eyther adding or diminishing.

13 Question.

How canst thou know the true religion, in so many fundry opinions of the same, as be in the world?

Answer.

First, I tell the religion taught me by the woordes of God, and by his spirit.

## The Testimonie

**Iohn. 5. 32.**  
**b. 1. Ioh. 4. 1:2**

**c. Rom. 3. 31.**

**d. Iohn. 12. 48**

**e. 1. Cor. 1. 18**

giuen mee to vnderstande the same. Secondly, *b* I knowe this spirite to bee a right spirite, because it confesseth Christ to be come in the fleshe, that is to say, ascribeth the whole works of my saluation to him, and to no other thing. Thirdly, *c* I expounde one place of Scripture, as it is not contrary to another. And thus I trie the truth, *d* making the worde of God to iudge and determine what I ought to follow.

### 14 Question.

What is the cause Why the word of God is preached to many, and yet taketh place but in few?

#### Answer.

**a. Ro. 10. 16.**

**& c. 11. 7.**

**b. 1. Cor. 4. 4.**

**c. 2. The. 2. 11**

**Rom. 1. 14.**

**Apoc. 13. 8. & c.**

**14. 9.**

The causes are many, *a* first mannes owne disobedience and contempt of the worde, through want of faith.

*b* Secondly the malice of Satan, who blindeth and hardneth the heartes of the vnfaithfull, that they should not see and beleue the truth.

*c* Thirdly, the iust iudgement of god: Altho, because they refuse to receiue and beleue the truth, doth giue them vp into a reprobate minde, and sendeth strong delusion among them, that as they doe delight

of a true Faith.

Delight in lyes and vnrighteousnesse,  
so the same may be their destruction.

*Question.*

How is the woorde of God deni-  
ded?

*Answer.*

When the Law and the Gospel.

a. Mat. 3. 2.  
Luke 24. 47.

*Question.*

What is the Law?

*Answer.*

It is the ten commaundementes of  
god, requirring of every one a most pure,  
perfect, and perpetuall obedience, & pro-  
mising saluacion to them which fulfil the  
same, threatening death and damnation  
to the transgressors thereof.

a. Deut. 27. 16  
b. Leuit. 18. 5.  
Rom. 10. 5.  
Mat. 19. 17.

*Question.*

Rehearse the same to mee?

*Answer.*

1. Thou shalt haue none other gods

a. Exod. 20.

2. Thou shalt not make to thy selfe

any grauen image, nor the likenesse of  
any thing that is in heauen aboue, or in  
the earth beneath, or in the waters vnder  
the earth: thou shalt not bowe downe to  
them nor worship them, for I the Lorde  
thy God am a jealous God, and wilce  
the

## The Testimonie

the iniquities of the fathers by the chyl-  
dren unto the third and fourth generati-  
on of them that hate me, and shew mer-  
cy vnto thousands in them that loue me,  
and keepe my commandements.

3 Thou shalt not take the name of  
the Lord thy God in vaine, for the Lord  
will not hold him guiltles, that taketh his  
name in vaine.

4 Remember that thou keepe holpe  
the Sabbath day: six dayes shall thou  
labour and doe all that thou hast to doe,  
but the seventh day is the Sabbath of the  
Lord thy god: in it thou shalt do no man-  
ner of worke, thou and thy sonne, and thy  
daughter, thy man seruant, and thy maide  
seruaunt, thy cattell, and the straunger  
which in thy gates: for in six dayes the  
Lord made heauen and earth, the Sea &  
all that in them is, and rested the seventh  
day, wherefore the Lord blessed the se-  
uenth day and hallowed it.

5 Honour thy father and thy mother  
that thy dayes may be long in the lande,  
which the Lord thy God giueth thee.

6 Thou shalt not kill.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

• Thou

## of a true Faith

9 Thou shalt not beare false witness  
against thy neighbour.

10 Thou shalt not covet thy neigh-  
bours house, thou shalt not covet thy neigh-  
bours wife, nor his servant, nor his maid,  
nor his Oxe, nor his Ass, nor any thing  
that is his.

18 *Question.*

What saiest thou of the first com-  
mandement?

*Answer.*

The Lorde therein requirerh a true  
obedience to his woordes, the feare and  
loue of his name, *b* a sure faith and trust  
in his promises, *c* the righte inuocation  
vppon his name, with thankesgiving  
for his benefites, whereby his true wor-  
shippe may be knowne aright: whiche  
thinges as hee doth commaund, so doeth  
he forbidde *d* all manner of superstition  
and idolatrie, *e* the contempt and denial  
of his woordes, *f* the lacke of feare, faith  
and loue towards him, *g* calling vppon  
other creatures: and finally, whaesoever  
pollutech his seruice, or our consciences  
in whose presence all our doings doe ap-  
peare.

19 *Question.*

What

*a* 1. Sa. 15. 22.  
*b* Deut. 10. 12.  
*c* 1. Ioh. 3. 15.  
*d* 16.  
*e* Psal. 50. 15.  
and 23.  
*f* d. Deut. 4. 15.  
*g* e. 2. Thes. 1. 8.  
2. Tim. 4. 4.  
f. Rom. 3. 18.  
Iacob. 2. 14.  
1. Iohn 3. 10.  
g. Apoc. 1. 6.  
22. 9.



## The Testimonie

What sayest thou of the seconde?  
Thou shalt not make, &c.

*Answer.*

God doth therein declare how he will be worshipped. For seeing that is true worship, is worke or service comman- ded in his worde, proceeding of faith, and tending too his glory: as hee is a spirit, so he will be worshipped in spirit and truch, without any mixture of Idolatrie or superstition. And therefore he forbiddeth the making of Images, to expresse him by all manner of deuotion or reuerence giuing to them, eyther in looking at them, or in bowing the knee before them in prayer; hee is the Lord our God, and will not haue his power to bee contemned: for he is iealous ouer vs, and will not suffer eyther our soules or bodies to be defiled with anye filthinesse of Idolatrie: which if we doe, he will reuerge the same too the thirde and fourth generation. Briefly he forbiddeth heere by all representations and tokens of Idolatrie, all straunge worship deuised by man, all Antichristian decrees and whatsoeuer corrupteth the true seruice and spirituall worship of God.

a. Deut. 6. 13.

Rom. 14. 23.

Mat. 5. 16.

b. Iohn. 4. 24.

c. Leuit. 18. 3.

Deut. 7. 25. &

12. 2. & 14. 3.

d. Deut. 4. 23.

Esay. 46. 18.

e. Exod. 34. 24.

Psal. 97. 7.

f. Exod. 34. 14.

1. Cor. 11. 2.

g. Deut. 12. 2.

h. Esay. 29. 13.

i. Apo. 13. 15.

& 14. 9. & 18.

4.



## of a true Faith.

20 *Question.*

What is commanded in the third?  
Thou shalt not take, &c.

*Answer.*

Herein the Lord commaundeth a reuerend vse of his name, *a* truly to swear *a* Deut. 6. 13.  
and testifie the truth, not *b* only in truth, *b*. Iere. 4. 1.  
iudgement, and righteousness, but also  
for necessities sake, especially when the  
glorie of God and the saluation of our  
brethren is sought: requiring also here  
in a faithfull zeale and a loue towardes  
his worde and Sacraments, and what  
soever may set forth his glory, forbidding  
of the indiscreete and irreuerend  
vse of his name in vaine and trifling  
things, all rash othes, all g othes made  
for fauour, lucre, and feare, rather then  
for trall of truth, all *b* peruerse, al othes  
made by Sainces, Idols, meate or other  
creatures, & al coniuurations, Sorceries,  
Charmings, soothsayings, witchcraft,  
cursing & banning, *m* al false doctrines,  
and corruptions of true religion, & what  
soever causeth the name of God to be  
euill spoken of.

21 *Question.*

Shewe

## The Testimonie

Shewe mee the meaninge of the  
fourth. Remember that thou keepe  
holy the Sabbath day, &c.

*Answer.*

**a.** Exod. 31. 13. **The** Lord commaundeth herein **a** the  
ceasing from bodily labours and sinnes,  
**b.** Mat. 23. 20. and **b** to meet together in his true feare  
and loue, to heare, learn, and confesse his  
woorde, and **c** to instruct one another in  
**d.** Act. 20. 7. the same, **d** to communicate at his Sa-  
craments, to **e** render thanks for his be-  
**e.** Philip. 4. 6. nefices, **e** f distribute vnto the necessitie  
**f.** 1. Cor. 16. 1 of the poore, **g** and to meditate our spiri-  
**g.** Heb. 3. 13. tuall rest, which shall bee after this life;  
**h.** 1. Clem. 36. forbidding likewise **h** the contempt of  
Ecclesiasticall meetings, bys woorde;  
**i.** Gal. 4. 10. and Sacraments, the superstitious ob-  
seruance of dayes and times, the follow-  
**k.** Rom. 13. ing of **k** pastimes, gamyng, dauncing,  
**l.** Col. 3. 17. banquetting, and other outward plea-  
sures, without meditation of heauenlye  
thinges.

## Question.

Is there any reason why the Lorde  
beginneth rather at thine obedience  
and dutie towards himselfe, then at  
thy dutie towards thy neighbour?

*Answer.*

Dea

of a true Faith.

Then verily, for all my well doing to-  
wardes men, must begin at mine obedi-  
ence and religion towards God. For  
though I shoulde live neuer so civilly &  
religiously before men, and doe neuer so  
many good works: yet were it impos-  
sible that I shoulde please God thereby,  
except my workes shoulde proceede and  
spring of a pure faith in Christe, by wh<sup>ch</sup>  
I am reconciled too the father, and for  
whose sake my workes doe please God.  
And for this cause must every wise man  
happily first lay this foundation, that he  
know God aright and be of a sound reli-  
gion and sincere faith. *Question. 16.*  
What is the meaning of the fift  
commandement, Honour thy father  
and thy mother, *Answer.* In  
wherein the Lord requireth a humble  
reverence and love, not onely towards  
our naturall parents, but also towards  
our magistrates, ministers and masters,  
whom he placeth over us: for the bene-  
fite of which which doe well, and for the  
punishment of the evill, requiring also  
our obedience towards them, so longe

a. Deut. 6. 5.

b. Rom. 14. 23.

Hebr. 11. 6.

a. Levit. 20. 9.

Eph. 6. 1. 1.

Exod. 22. 28.

Hebr. 13. 17.

b. Rom. 13. 4.

1. Pet. 2. 14.

## The Testimonie

as they obey his woordes, from whence  
 d. Dan. 3. 18. when they decline, & they are no longer  
 Act. 4. 19. to be obeyed, forbidding also all disobedie  
 e. Leuit. 20. 9. nce and ingratitude of children to  
 f. Nu. 16. toto. wards their parents, f all contumpe and  
 2. Sa. 15. & 17. rebellion of subiects agaynst their Ma  
 g. Exod. 22. 28. gistrates, also to blaspheming them, and  
 h. 1. Re. 14. 16 to obey the in matters contrary to the  
 truth.

24. Question.

What canst thou say of the sixth,  
 Thou shalt not kill.

Answer.

a. Math. 5. 23. God in this commandeth a Faithfull  
 Iohn 13. 34. loue, mercy, kindnes, compassion, recon  
 Rom. 13. 8. ciliation, and mutuall embracing one a  
 Ephe. 4. 2. 31. nother in peace, as well of our enemies  
 b. Galat. 5. 20. as of those which loue vs, forbidding  
 Ephe. 4. 31. all vnlawful murder & quarrelling out  
 1. Cor. 3. 1. wardly, all fained loue, unmercifulnesse,  
 and 10. 10. hatred, malice, anger, reproches, taunts,  
 Rom. 13. 8. 9. flandering, murmuring, contentions,  
 3. Iohn. 3. 10. desire of vengeance, and whatsoeuer is  
 repugnant to christian loue.

25. Question.

Proceed to the seventh, Thou shalt  
 not commit adulterie.

Answer.

The

of a true Paith.

The Lorde commaundeth not onelie  
a perfect chastitie both in soule and body  
whether it bee in marriage or in single  
life, that all our parts may bee sanctified  
vnto him: but also hee forbiddeth b all  
maner of adulterie and fornication, c the  
restraining of lawfull marriage in anye  
calling, and the rash knowing of single  
life, d lawfull lusts, e light behauiour  
and vnseemely adorning of the bodie, f  
filthie talk and idle pastimes, drunken-  
nes, minstrelsie, dauncing, and what he  
likes tendeth to impuritie and lecherous  
lusts. *Colossians*

Declare the eight; Thou shalt not  
steale.

Herein God commaundeth a right  
 conscience and true dealing in euery cal-  
 linge, and that euery man bee content  
 with his owne state, giuing to euery one  
 what of right bee ought to haue: forbid-  
 ding also all robbing and falshood, &  
 covetousnesse, vsurie, oppression, lying  
 and selling wth false measures, dible  
 lying, & vnhonest wastinge of goods  
 or substance, and what els doeth sauoure

a. Psalm. 15. 2.  
 Tit. 2. 12.  
 Rom. 13. 8.  
 b. Ephes. 4. 28.  
 1. The. 4. 6.  
 c. Luk. 12. 15.  
 Psal. 15. 5.  
 Prover. 11. 1.  
 d. 2. The. 3. 10.  
 e. Luke. 15. 13

## The Testimonie

of deceite, the same is stealing.

27 Question.

Shew me the sense and meaning of the ninth? Thou shalt not beare false witness, &c.

Answer.

a. Ephes. 4. 25

Esay. 33. 15

b. Deut. 1. 66.

Esay. 10. 15.

c. Deut. 19. 16

Ephes. 4. 15.

1. Co. 13. toto

God commaundeth herein, in court and iudgement, and in all our words and covenants, that truth may flourish, to save our neighbours harmlesse, & forbidding wrong iudgement, of any respect of persons therein, & making of wicked lawes and decrees, also false witness, and bying tales, flatterie, suspitions, false accusations, and whatsoever impayreth the good name of our brethren.

28 Question.

What sayest thou of the last, Thou shalt not covet, &c.

Answer.

a. Deut. 6. 5.

Mat. 22. 37.

Luk. 10. 27.

b. Gen. 6. 5.

Math. 5. 28.

Rom. 6. 13.

In this the Lord commaundeth the whole heart to be possessed with love that whatsoever is desired with or desire, may bee free from lust and corrupte affections, and serve to the glory of God, and profite of his neighbours, forbidding hereby all wicked thoughtes and unlawful desires both of soule and body, although



of a true Faith.

although our consent be not thereto, & al  
corruption of originall sinne by Adam,  
all lacke of grace, and whatsoener way-  
teeth of the integritie & perfection wher-  
in man was made. By al which precep-  
it may appeare, that *a* nothing but true  
righteousnesse and innocency can please  
God.

c. Ephes. 3. 34.

d. Iob. 15. 14.

Deut. 27. 26.

Leuit. 18. 5.

Luke. 17. 10.

29 Question.

By this I vnderstand, that thou art  
not able of thy selfe, & because of thy  
finnes to fulfil these lawes: why ther-  
fore did God commaund that, which  
thou canst not doe?

a. Rom. 8. 3.

Answer.

First, hereby hee declareth howe that  
hys image in mee & is corrupted wth  
sin, for nothing is heere required, which  
I could not haue done before my fall in  
Adam.

a. Ephes. 4. 23.  
24.

Secondly, here is nothing comman-  
ded which I am not bound to doe.

b. Deut. 17. 28.

Thirdly, & hee doth not respect what  
I of my selfe can do, but what his iustice  
doth require. Last of all, it setteth forth  
the wrath of God, and bringeth mee to  
the feeling of my sinns.

c. Deut. 6. 25.

d. Rom. 4. 15.  
and 7. 7.

30 Question.

E 3

Why

## The Testimonie

7. Why, God is merciful to thousands  
& wil not surely punish the sin so shar-  
ply, as thou thinkest.

*Answer.*

a. Exod. 20. 6. God in deede is mercifull to them  
that loue him, and truly repent, but hee  
b. Psalme. 7. 6. is a Iust Iudge, and a God of venge-  
ance, to punish the wickednesse of the in-  
godly, whiche breake his commaunde-  
ments.

31 *Question.*

By this I gather that many are in a  
wofull case.

*Answer.*

Concerning the wicked, which bee  
boide of faith and of the mercy of God,  
a. the curse of the Lawe hangeth vppon  
them: But touching the elect, of which  
cōpany I am perswaded that I am one, &  
b. Iohn. 3. 16. Jesus Christ the sonne of God in myne  
owne nature hath suffered, to deliuer me  
2. Cor. 5. 21. from sinne, and the punishments therof,  
Rom. 3. 25. and hath brought me into fauour of god  
again, of whiche benefite I lay holde  
c. Rom. 1. 16. with a true faith, & whiche cometh by  
Aa. 15. 11. the preaching of the Gospel.

32 *Question.*

What is the Gospell?

*Answer.*

## of a true Faith.

*Answer.*

It is the doctrine of faith, & contain-  
ing the promises of God unto salvation,  
to all which truly repent, and lay hold  
of Christs merites, by a sure trust in the  
same.

a. Rom. 10. 8.  
b. Mat. 11. 28.  
Iohn. 5. 24.  
c. Luk. 24. 47  
Iohn. 3. 15. &  
6. 47.

*Question.*

Why callest thou the Gospell the  
doctrine of faith.

*Answer.*

First, because a faith commeth, and is  
nourished by preaching of the gospel:  
Secondly, & because the promises thereof  
of must be received only by faith.

a. Rom. 10. 17  
b. Iohn. 3. 16.

*Question.*

What do the promises of the Gos-  
pel meane?

*Answer.*

First, they teach me that the Lawe of  
God is fulfilled for me by Christ, by whom  
I haue my sinnes forgiven, and with his  
whole righteousness I am clothed, and  
may now boldly stand before the iudge-  
ment seate of God.

a. Rom. 5. 19.  
Ephes. 2. 13.  
Galat. 3. 13.  
b. 1. Cor. 1. 30.  
2. Cor. 5. 21.

Secondly, that my saluation cometh  
onely of the free mercie of God, without  
my merites or good deedes.

c. Rom. 3. 24.  
& 4. 5. 16.

Thirdly, & although they be offered to

d. Mat. 23. 14.

## The Testimonie

all, yet they take effect in none to saluation, but only in the elect, whose heartes God ligheneth with faith.

### 35 Question.

Shew me what faith is.

*Answer.*

There is a kinde of faith, called *a* a dead faith, beleeuing the worde of God to be true, and all things therein conteyned, and goeth no further : but the true faith is *b* the sure knowledge of the fatherly good wil and mercy of God shewed towards man in Christ, *c* and a sure trust in the same, whiche *d* in due time bringeth forth the frutes of good liuing.

### 36 Question.

What doest thou learne thereby?

*Answer.*

First I learne to know God, who is made *a* my father by Christe through adoption and grace.

2 Secondly, *b* I applie to my self by this my faith, al the merites of Christ as fully, as if I had done the same my selfe.

3 Thirdly, *c* I haue a sure tast in his merites and mercy, and boldnes to offer by my prayers too God the Father by him.

4 Last

*a.* James. 2. 14.  
*Act.* 8. 13.

*b.* Iohn. 17. 3.

*c.* Ephes. 3. 17.  
*d.* Ro. 6. toto.

*a.* Rom. 8. 16.

*b.* Galat. 9. 30.

*c.* Rom. 4. 19.  
Hebr. 4. 16. &  
19. 22.

of a true Faith.

4 Last of all I know his promises too  
d be faithfull and true, and that hee will d, Heb. 11. 1.  
perform them, whē it pleaseth his god-  
ly wilboome.

37 Question.

Whence commeth faith?

Answer.

It is the gyfte of God, wrought in  
my heart by the preaching of the gospel,  
and by the holy Ghost.

a. Mat. 11. 25.

27. & 13. 11.

Act. 16. 14.

Rom. 12. 6.

Galat. 5. 22.

Ephc. 2. 8.

38 Question.

What is the summe of faith?

Answer.

I beleene in God the father almighty,  
maker of heauen & earth, & in Iesus  
Christ his only sonne our Lorde, whiche  
was conceived by the holy Ghost, borne  
of the virgin Mary, suffered vnder Pon-  
tius Pilate, was crucified, dead, and bu-  
ried, he descended into hel, & rose againe  
the third day from the dead, hee ascended  
into heauen, & sitteth on the right hande  
of God the father almighty: frō thence  
he shal come to iudge the quick & y dead.  
I beleene in the holy Ghost: the holy ca-  
tholike Church, the cōmunion of saines,  
the forgiveness of sinnes, the resurrecti-  
on of the body & the life euerlasting.

39 Question.

## The Testimonie.

### 39 Question.

What art thou taught heereby?

*Answer.*

1 First, what to beleue of God my father and creator:

2 Secondly, of Christ my redeemer:

3 Thirdly, of the holy ghost my sanctifier. Last of all, concerning the church of God.

### 40 Question.

What canst thou say of God?

*Answer.*

God is *a* a spiritual nature, *b* euerlasting, *c* almightie, *d* infinite, *e* true, *f* good, *g* righteous, and mercifull, *h* who hath made the world, and *i* hath begotten the Sonne of himselve from euerlasting.

The Sonne is the *l* wisdom & image of the father, begotten of the father, very God of very God, *m* who, in his time appointed, became man.

The holy Ghost is *n* the power and vertue proceeding from them both, whiche *o* three, although they be *p* distinct in persons, yet are they *q* equal & *r* al one in god, head, eternitie dignitie, and power.

### 41 Question.

What sayest thou of the first parte  
of

a. Iohn. 4. 24.

b. Rom. 16. 26

c. Sam. 45. 5.

d. 6. 7.

e. Rom. 3. 4.

f. Psal. 139. 7.

g. 3. 9.

h. Psalm. 119.

i. 137.

j. Matt. 19. 17.

k. Psalm. 11. 7.

l. Exod. 34. 6.

m. Gen. 1. 1.

n. Iohn. I. 1.

o. Prouer. 8. 23.

p. Heb. 1. 3.

q. Apo. 1. 8.

r. Iohn. 1. 14.

s. Galat. 4. 4.

t. Iohn. 14. 16.

u. 26.

v. Math. 3. 16.

w. 27.

x. Deut. 4. 6.

y. Iohn. 1. 1. &

z. 5. 18. 21.

aa. Iohn. 5. 7.



## of a true Faith.

of this faith?

*Answer.*

I beleeue, that God is not only the naturall father of his sonne Christe, but also he is by grace my father, by whose wisdom, as heauen and earth, and all things therein contained, were made, so the same by his power is gouerned and preserved.

a. Math. 3. 17.  
Rom. 8. 16.

b. Psalm. 145.  
15. Heb. 1. 3.  
Mat. 10. 28.

43 *Question.*

What thinkest thou of the second?

*Answer.*

I beleeue that the sonne of God became man, in all things like vnto mee, onely sinne excepted, and in my nature wrought what was needefull to my saluation, wherefore he is named Iesus, that is a Saviour.

a. Heb. 5. 15.

b. Math. 1. 21.  
Act. 4. 12.

43 *Question.*

How is thy saluation wrought.

*Answer.*

This word Christ, teacheth the same, for first it signifieth him too her a king and to haue purchased to him selfe by his blood, the Spirituall kingdome of his Church, all the enemies thereof conquered. Which kingdome now hee gouerneth by his word, and by his spi-

a. Act. 20. 28.  
Luke. 1. 33.  
b. Iohn. 8.  
1. Iohn. 5.

rite

## The Testimonie

e. Ephe. 1. 13.

1. Cor. 6. 19.

rit, whereby he raigneth in my heart, and in the heartes of the elect.

d. He. 5. 5. 6. 7.

Secondly, it teacheth that he was a Priest to offer vp himselfe once for all, a sweet sacrifice, to take away my sinnes. and to be a mediator, by whom, and in whose name I may offer vp my prayers to God my heauenly father, and through him be heard.

e. Iohn. 14. 13.

Rom. 8. 34.

Thirdly, it putteth me in minde that he was a Prophete, sent to preache the will of his heauely father, whom I alone I must heare and obey, as my Lord: who beeing thus appointed of hys father, was betrayed of Judas, condemned by Pilat, crucified by the Iewes, buried by Ioseph Aronathia and Nicodemus, suffered in hys bodie, not onely the punishments due too my bodys, vnt also in his soule, the punishments due to my soule, that was the very tormentes of hell and death, and separation from God, / by whose death my obedience is wrought, the malediction of Gods Lawe cancelled, the Diuell, and his power subdued, the wrath of God appeased, and I set in his fauour againe. And thus is the death of Christ, the onely and full ransom for my

f. Aa. 3. 21.

g. Mat. 17. 5.

h. Mar. 14. 10.

&. 15. 15. 24.

Iohn. 19. 38.

i. Eay. 53. 4.

Col. 1. 1. 20.

k. Mat. 27. 46.

l. Rom. 5. 19.

Col. 2. 14.

1. Iohn. 3. 8.

Aper. 20. 14.

of a true Faith.

my finnes, by vertue whereof, sinne also  
dyeth and is killed in me.

44 Question.

It is very needfull to keep this ex-  
cellent benefite alwayes in mind: tell  
me therfore, how canst thou meditate  
the same aright.

Answer.

First I consider, howe great the  
wrath of God was towarde my finnes,  
which could bee appeased with nothing,  
but onely with the deare bloodshedding  
of his sonne: and therby, I begin to hate  
and eschew sinne euermore.

a. Esa. 53. tota.  
Rom. 4. 25.  
Galat. 3. 13.  
Eph. 2. 14.

Secondly, here I do behold also the  
great loue of GOD, which spared not  
his sonne for my sake, and likewise the  
great loue of his sonne, that vouchsafed  
to do so much for me,

b. Iohn. 3. 16.  
& 10. 17  
Iohn. 4. 10.

Thirdly, I apply & appropriate the  
same vnto my selfe, whatsoever Iesus  
Christ heretofore hath done: for I am fullie  
assured, that he did it for me.

c. Gallat. 2. 20

45 Question.

What sayest thou of his resurrecti-  
on?

Answer.

As he died for my finnes, so he rose a

Galat. 5

## The Testimonie

**b. I. Iohn. 3. 8.** I haue got the victorie ouer sinne, death, hel, and damnation; & giueth me power through  
**c. Ro. 8. 10. 11** his spirit, & to rise vnto newnesse of life, assuring me, that my bodily death shalbe no destruction, but that I shall rise again at the last day, to life euerlasting.

### 46 Question.

Shew thy minde of his ascention,

*Answer.* As I haue said

He ascended with his body into heauen, where he remaineth, hauing all power giuen him of his father; but with his spirit he is present with his people by which his ascention; he hath taken possession for me in heauen; where he abideth continueth a mediator to make intercession for me to his father: and finally, teacheth me to set mine affection vpon heavenly things.

### 47 Question.

What meanest thou by his coming to iudgement?

*Answer.*

I beleue, that he which is my sauiour  
**a. Mat. 24. 31.** shall come to cleare me and al his elect  
**3. The. 1. 8. 10** in iudgement, and to condemne the wicked,  
**Luke. 21. 35.** which in their life time refused him,

## of a true Faith.

to follow their pleasures.

*Question.*

What saiest thou of the holy ghost?

*Answer.*

I beleene that he is the spirit of sanctification, given to lighten my mind, and to lead me into all truth, he is the earnest of mine inheritance in heaven, the seale and imprint Gods promises in my heart, the fountaine of grace, and the water which purgeth me from mine uncleannesse, and maketh me to die to sinne, and to be holy thro God.

*Question.*

Shew thy minde concerning the Church.

*Answer.*

The Church is the Societie of all faithfull people whom God in Christ hath chosen to salvation before the world was made, of which number I beleue that I am one.

*Question.*

What is there no saluatio without the Church?

*Answer.*

No, for as the branch, except it abide in the Vine, cannot bring forth the fruit, but

a. 1. Cor. 6. 11  
b. 2. Cor. 4. 6.  
c. Iohn. 16. 13.  
d. 2. Cor. 1. 22  
e. Ephes. 1. 13.  
f. Iohn. 7. 36.  
Esay. 55. 1.  
g. Ro. 8. 10. 11  
h. 1. Cor. 12. 13.  
i. 1. Cor. 12. 13.  
j. 1. Cor. 12. 13.  
k. 1. Cor. 12. 13.  
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v. 1. Cor. 12. 13.  
w. 1. Cor. 12. 13.  
x. 1. Cor. 12. 13.  
y. 1. Cor. 12. 13.  
z. 1. Cor. 12. 13.

a. Rom. 8. 29.  
b. Ephes. 1. 4. 19.  
c. 1. Cor. 12. 13.  
d. 1. Cor. 12. 13.  
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v. 1. Cor. 12. 13.  
w. 1. Cor. 12. 13.  
x. 1. Cor. 12. 13.  
y. 1. Cor. 12. 13.  
z. 1. Cor. 12. 13.

a. Iohn. 16. 4.

## The Testimonie

but dieth and withereth, and so is cast in  
to the fire: euen so except a man be graf-  
fed into the body of Christ, which is the  
church & therein continue, he cannot be  
saued. And therefore not euery religion  
shall saue the professor thereof, but onely  
the truth of Jesus Christ.

What be the markes thereof?

a. Iohn. 8. 47.  
and 10. 27.  
b. Mat. 28. 19.  
c. Mat. 12. 17.  
1. Cor. 5. 1.

The sincere worshipping of God, the  
right administration of the sacraments,  
and ecclesiastical discipline.

Why is the Church called holy?

a. Tit. 2. 12.  
b. Ephe. 4. 30.  
c. Iohn. 16. 13.

Because God will haue his people to  
liue holily, soberly, and righteously in  
this world, & not to congrene the holy  
ghost by any vncleanes, by whom they be  
sanctified; & by whom whilst they suffer  
themselves to be led, they cannot erre  
in matter of faith and saluation.

I pray thee herein by the way, what

thinkest thou of the church of Rome  
whose doctrine hath bene receiued  
many yeere, hath she erred and been  
deceiued



# of a true Faith

deceined.

*Answer.*

The Church of Rome the hebray  
nyng and long after the Apostles time,  
was a true Church, and so long as she  
followed the worde of God, and suffe-  
red her selfe to be guided with his spirit,  
shee was free from error in matters of  
faith. But when she began to abounde  
in wealth, she forgot her former husband  
Christ Iesus, and committed fornication  
with strange Gods, leaving the doc-  
trine of Christ and his religion, and deui-  
sing a new worship of her stone, whers  
in according to the iust iudgement of  
God, she florished a long time, and there  
withall, polluted and made drunken the  
most part of the worlde, whilest so many  
embraced her lawes and religion, yea, e-  
uen all those which were not chosen to  
saluation, and sealed by the spirit of faith.  
And of this her departing from the  
faith, syng that great darkenesse, and  
ignoraunce of true religion in these lat-  
ter dayes.

.7. & 1. mox .e

.e. 1. & 1. 100 .e

.01 .p. 339 .1 .e

.e. 2. d. 331 .e

.e. 4. 339 .e

a. Iohn. 14. 16

17.

b. 1. Tim. 6. 5.

2. Tim. 3. 2.

Apoca. 18. 11.

c. Gal. 1. 6. 7. 8.

2. Tim. 2. 5.

2. Pet. 2. 4.

d. 2. The. 2. 11.

Apoc. 14. 8.

.e. 2. 0. 7. 100 .e

.e. 1. 2. 100 .e

.e. 1. 2. 100 .e

e. Apoc. 7. 3. &

13. 8. & 17. 5.

f. 2. Tim. 4. 3.

54. Question.

What meaneth the communion of  
Saints.

D

*Answer.*

.e. 2. 1. 100 .e

.e. 1. 1. 100 .e

## The Testimonie

*Answer.*

a. Rom. 12.5.

1. Cor. 12.12.

b. 1. Pet. 4.10.

Galat. 6.2.

a. Ephe. 4.3.

1. Tim. 4.12.

2. Tim. 2.2.

a. Rom. 12.5.

1. Cor. 12.12.

b. 1. Pet. 4.10.

Galat. 6.2.

a. Rom. 5.2.10.

Ephe. 2.1.7.

1. Cor. 6.11.

2. Cor. 5.21.

1. Pet. 2.4.

Isay. 50.3.5.

1. Cor. 1.30.

2. Cor. 5.21.

a. Rom. 3.23.

1. Tim. 2.4.

2. Tim. 2.2.

1. Pet. 2.4.

Isay. 50.3.5.

1. Cor. 1.30.

2. Cor. 5.21.

a. Rom. 3.23.

1. Tim. 2.4.

2. Tim. 2.2.

1. Pet. 2.4.

Isay. 50.3.5.

1. Cor. 1.30.

2. Cor. 5.21.

a. Rom. 3.23.

1. Tim. 2.4.

2. Tim. 2.2.

1. Pet. 2.4.

Isay. 50.3.5.

1. Cor. 1.30.

It signifieth a fellowship which all the elect have one with another, & communicating according too the measure of faith, all spiritual graces amongst themselves, & and the studying to keep the unity of the spirit in the bond of peace.

*Question.* What beleeuest thou of the forgiveness of finnes?

*Answer.*

First, I beleeue that before my finnes be forgiven me, there is nothing in me but meere wickednes. Secondly, I beleeue that all my finnes, & the punishment thereof be taken away & by Christs death and I made partaker of his righteousness. Thirdly, I beleeue that faith alone, without any worthinesse of my self, doth make me partaker of these graces, and this my righteousness before God.

*Question.*

What sayest thou of the rest, the resurrection of the body, and life everlasting?

*Answer.*

I beleeue when this life is ended, that my soule shall goe to God, and my body

a. Eccle. 12.7.

1. Cor. 15.42.

2. Cor. 5.2.

1. Pet. 1.3.

Isay. 60.1.

1. Cor. 15.42.

2. Cor. 5.2.

1. Pet. 1.3.

Isay. 60.1.

1. Cor. 15.42.

of a true Faith.

die, & rest in the earth till the last day,  
 when they shall both loyne together again  
 & incorruptible, and remaine with God  
 for euer in the kingdome of heauen,

Luke. 16. 22.

Phillip. 1. 23.

b. I. Cor. 15.

53.

57 Question.

How knowest thou that thou hast  
 such a faith as this?

Answer.

First, I know the same by the testi-  
 monie of the holy Ghost, which assureth  
 my conscience, that I am the childe of  
 God, and whiche maketh me crie, Abba,  
 father, in full and perfect assurance ther-  
 of. Secondly, I knowe by the workes  
 and fruites of faith, which Iesus Christe  
 being united and toynd vnto me, byin-  
 geth forth in me, by the vertue of his spi-  
 rit, killing my corrupt and sinful nature,  
 and quickening me, to righteousness of  
 life.

a. Rom. 8. 16.

b. Ro. 8. 16.

Gal. 2. 20.

Rom. 6. 10.

58. Question.

Than cannot such a faith as this be  
 fruitlesse, and without good works.

Answer.

No, but good works do follow faith  
 as the fruites and fruites of my  
 thankfulness to God, whereby my faith  
 is knowne, and approved.

a. Mathew. 13.

Jam. 2. 14.

b. Rom. 1. 13.

b. Galat. 2.

## The Testimonie

wherefore it is called a faith, which woorketh by loue.

59 *Question.*  
What woorkes must thou doe?

*Answer.*

a. Mat. 19. 17.  
18.

b. 1. Co. 1. 8.  
Eph. 2. 10.

c. 1. Pet. 1. 16.

d. Ro. 6. 12.  
Tit. 2. 14

e. Colos. 2. 12

f. Math. 5. 16.

1. Pe. 2. 12

g. 2. Pe. 1. 10.

Such as he commaunded mee in the  
a lawe of God, b which as they come of  
grace giuen mee, & not of mine own po-  
wer, so must they needs be done: for first  
c God hath so commaunded. Secondly,  
his d benefices binde me thereto. Thirde-  
ly, e my baptisme doth teach me to die vnto  
sin, & liue vnto righteousnes. Fourth-  
ly, f I must glorifie God by my woork-  
ing. Last of all, g I must make strong  
my faith and election, & learne to auoid  
the wrath of God.

60 *Question.*

What reward shalt thou haue for  
thy good deedes?

*Answer.*

a. Rom. 14. 23  
Heb. 11. 6.  
Iohn. 3. 36.

b. Apo. 7. 14.  
Math. 25. 40.  
Luke. 17. 10.  
1. Cor. 13. 58

The woorkes, whiche I doe before I  
be iustified before God in Christe, a can  
not please him, because they be don with-  
out faith. The woorkes which follow my  
regeneration, b doe please G O D, not  
because of any woorthinesse of myne in  
them; but God accepteth them, because



## The Testimonie

Phil. 1.15.1.  
Rom. 8.12.

12.69.2.

d. Rom. 8.11.  
Apoc. 22.17.

1. Cor. 1.30.2.  
1. Cor. 1.30.2.

of merit he ought to doe. But whatse-  
uer the righteous do, it is of due, for  
he is infinite wapes indebted vnto God.  
Thirdly, to the nature of deserving, it is  
required, that there be a iust proportion  
betwene the thing giuen, and the thing  
receiued: but none of mans works are  
comparable to euermlasting life. And ther-  
fore I confesse, that I cannot deserue any  
thing of the kingdom of heaue by mine  
owne workes, for the reward which god  
giueth vnto my workes, is the free gifte  
of grace, giue to me only for my faythes  
sake in Christ, in whom my workes please  
God. Wherefore if man be neuer so ver-  
tuous in the sight of the worlde and haue  
neuer so fayre a shewe of good deeds, &  
not being gratted by faith in Iesus  
Christ, they are altogether unfruitfull  
and vaine.

63 The Question

With what helpes doth God fur-  
ther thee to saluation?

4.2. Theof. 3.3.

Answer.

Besides that the worde of God doth  
helpe to vphold my faith, the sacraments  
and prayer are also helpes to mee, for by  
them the Lorde helpeth mine infirmities,  
by



## of our Faith.

by 6 outward signes representinge to me  
spirituall graces.

b. Mat. 28. 19.  
I. Cor. 11. 23.  
Genes. 1. 1. 17.

### 63 Question.

Does the Sacrament serve the to  
any other purpose? **Answer.** It  
doth serve no other purpose but  
heavenly things, but also to kindle our  
fire of Gods promises in our heart, to stir  
me up to thanksgiving for his remission  
of sin, to quicken in love with the good, &  
as markes of religion to testify how I  
differ from the heathen & wicked. Where-  
fore, such as refuse to use the same, be  
not only deny God, but are also arrogant  
and proude. And therefore not too bee ac-  
counted Christians, because they refuse  
in using of the Sacraments to make open  
profession thereof.

a. 1. 1. 1. 1. 1.  
8. 1. 1. 1. 1.  
7. 1. 1. 1. 1.  
a. Exo. 11. 11.  
11. 11.  
Mat. 16. 26.  
1. Cor. 11. 23.  
26.  
I. Cor. 10. 17

b. Mar. 8. 38.  
Lu. 14. 18. 24

4. 1. 1. 1. 1.  
8. 1. 1. 1. 1.  
1. 1. 1. 1. 1.

### 64 Question.

What is a Sacrament? **Answer.**  
It is an holy signe, instituted of a god  
to confirme my faith, and to seale in my  
heart the promises of Gods mercy to-  
wards mee, for the forgiveness of my sins  
and salvation in Christ.

a. Mat. 21. 23.  
John. 3. 5.  
A. 2. 38.  
Rom. 4. 11.

### 65 Question.

D 4      Whether

# The Testimonie

Whether do the Sacraments give  
grace to the receiuer, or no?

Answer.

Or they neither of themselves nor in  
themselves include or give grace, for that  
is the gift of the holy Ghost, but they bee  
holpe signes, whereby, as by an instru-  
ment, God doth worke and scale grace  
in my heart by faith receiued, and yet  
they be not bare and naked signes, but  
grace is then present to my faith, when  
I receiue the same aright.

Question.

Whom ought to minister the Sacra-  
ments?

Answer.

None but such as bee ministers to  
preach the word, for these two offices  
in the scriptures, conuene and go toge-  
ther, and therefore to none, but to such as  
may lawfully minister the word, apper-  
teineth the ministring of the sacraments.  
And hereby women are forbidden to mi-  
nister baptisme,

Question.

How many Sacraments be there?

Answer.

Two, the one is Baptisme, wherewith  
We are

I am

a. Iohn. 1. 33.

Act. 8. 18

1. Cor. 10. 5.

Rom. 2. 29.

1. Pet. 3. 21.

1. Cor. 12. 13.

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1. Cor. 12. 13.

1. Cor. 12. 13.

Of a true Faith.

I am received into Christ's church. The other is the Supper of the Lord, where with I am nourished in the same.

What is Baptism?

Baptism is a sacrament, wherein, as water washeth away the filthiness of my body, so the blood of Christ washeth upon my soule, by the hand of faith, washeth away my sinnes, & the punishment thereof, whereby I am incorporated into his body, & made a partaker of his benedictions, to live unto God, and to live unto righteousness, & this is the right use of Baptism; that we be sure that our conscience be cleane, and that we shew it to others by our good works, in mortifying our affections, and in doing the will of God.

AA. 2. 38. 7  
1. Pet. 3. 21.  
1. Cor. 12. 13.  
1. Tim. 3. 10.  
1. Tim. 4. 12.  
1. Tim. 5. 22.  
1. Tim. 6. 12.  
1. Tim. 6. 13.  
1. Tim. 6. 14.  
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1. Tim. 6. 100.

69. Question.

Why are children to be baptised?

Because by nature they be the children of wrath by Adam's sinne, to whom also the promise of Gods free mercie and favour reacheth. So that being in the courts of Gods free grace, they must be baptised, and when they come to age, be instructed.

1. Cor. 12. 13.  
1. Tim. 3. 10.  
1. Tim. 4. 12.  
1. Tim. 5. 22.  
1. Tim. 6. 12.  
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1. Tim. 6. 97.  
1. Tim. 6. 98.  
1. Tim. 6. 99.  
1. Tim. 6. 100.

## The Testimonie

instructed to bat the meaning of baptisme  
 70. *Question.*

What is the Lordes Supper?

*Answer.*

a. Mat. 26. 26.

It is a Sacrament of redemption  
 by the death of Christ, wherein by the in-  
 stitall receiving of bread and wine, the  
 now a true faith, I am made a partaker  
 of all the benefits of Christs passion, for  
 as bread broken doth feede and nourish  
 my body, and wine refresh my harte, so the  
 body of Christ was torne up the crosse  
 and his blood shed, to wash away my sin  
 and to feed and refresh my soule, to lyfe  
 everlasting.

b. 1. Cor. 10. 16.

Luke. 22. 19.

Iohn. 6. 51.

a. Luke. 22. 19

Iohn. 6. 51.

71. *Question.*  
 Whether is the bread changed in-  
 to the naturall body of Christ or no?

*Answer.*

The Sacraments of bread and wine

a. Mat. 26. 29.

Ioh. 6. 51. 53.

1. Cor. 10. 16.

17. & 18. 14.

remaine still in their former nature and  
 substance, never thelesse there is a greace  
 change; for those things which before  
 were but as common meates, are now  
 made the Sacramentes or holy signes  
 of Christs bodie and blood, but for that  
 we must seeke Christs body in heauen,

and

## of a true Faith

and not in the Sacrament as y<sup>e</sup> said

72 *Question.*

How doest thou eat Christes body, or drinke his blood?

*Answer.*

Spiritually by grace, while I believe that he died for my finnes, and rose againe for my iustificacion, for it is faith that maketh me partaker of his benefits, and goodnes which are sealed vnto mee, by his Sacraments. And therefore by faith I am made one with him, for by his spirit he dwelleth in me, and is ioynted with me, as the head with the members. So when by this coniunction, I may be partaker of his graces.

a. Iohn. 6. 35.  
Rom. 4. 24.

73 *Question.*

Doe all men which receive this Sacrament, receive the spiriual grace alike?

*Answer.*

As in Baptisme none but the faithfull receive remission of their finnes, so in the Lords Supper, none but such as are partakers of the grace, & benefit of Christes death. The wicked in deede receive the outward elements of breade and wine, but because they lacke true faith,

a. Iohn. 6. 35.  
Rom. 4. 24.

a. 1. Pet. 3. 21.  
Act. 2. 38. & 18.  
Mark. 16. 16.  
b. 1. Cor. 10. 28. 29.

## The Testimonie

faish, they are not partakers of the spiri-  
tuall grace.

*Question.*

Whicher must thou once a yere, as  
some doe of custome, or often, come  
to the Lordes Supper?

*Answer.* Although the benefite rest not in the  
often, but in the worthy receiving thereof,  
yet must I so often as I can conveniently  
doe the same, euer more & more to  
be thankfull for my redemption wrought  
by Christ.

*Question.*

How must thou frame thy selfe, to  
receiue this Sacrament worthily?

*Answer.* First I must consider the grieuous-  
ness of my finnes, & from my hearte vn-  
fainedly, hate and detest the same; and e-  
uer after giue my selfe to godlinesse and  
vertue. Secondly, I must trie and exa-  
min my selfe, whether I haue a true faith  
in the promises of Christe. Thirdly, I  
must reconcile my selfe to all men, and  
continue in Christian loue.

*Question.*

What

a. Mat. 26. 75.

Ier. 24. 7.

Joel. 2. 12. 13.

Rom. 6. 10. 10.

1. Cor. 1. 1.

2. Cor. 1. 1.

13. 5.

c. Math. 5. 24.

& 22. 39.



of a true Faith.

What thing is required that thou  
maiest do these things the better?

*Answer.* It is very expedient, that as in the  
Primitive church the word of God was  
preached before the administration of the  
Sacramentes, which thing is the life of  
the Sacrament, and also an examination  
taken of the communicantes, before the  
Lords Supper was eaten: so is it I say,  
necessarie that the word be preached, and  
the people instructed in this mystery, that  
they may shewe forth the Lordes death  
vntill his coming againe.

*Question.* Now remaineth the other help gi-  
uen thee of God, that is to say, pray-  
er? Tell me what it is.

*Answer.* Prayer is the lifting vp of my heart  
to God, and asking in Christes name, of  
things needefull to mee and the whole  
Church, with thanksgiuing for his be-  
nefices, and goodnesse.

*Question.* To whom must thou pray?

*Answer.* To God alone: first, because I be-  
leeue

## The Testimonie

a. Psal. 30. 15.  
John 16. 33.

b. Rom. 10. 14

c. 1. Reg. 8. 39

d. Esay. 42. 8

leeue in him alone. Secondly, he alone knoweth my hearte: thirdly, he will not giue his glory to any other, and therefore I am forbidden to pray to saints.

120

179 Question

How canst thou which art a sinner pray to God that hateth sinners?

121

Answer

a. Iohn. 14. 13

14. & 16. 23.

Act. 4. 12.

1. Tim. 2. 5. 6.

b. Iohn. 14. 16

c. Rom. 8. 34.

1. Iohn. 2. 2.

d. Iohn. 13. 34

e. Colos. 1. 22.

f. Math. 3. 17.

I pray not in trust of mine own righteousness, but in y name of Christ, who is the way for me to come to the father, who continueth my Mediatour at the right hand of the father, & loueth me and hath reconciled me to the father, & in whom the father is wel pleased.

122

800 Question

For whom must thou pray?

123

Answer

a. 7. Tl. 3. 1. 2.

Math. 5. 44.

Luke. 6. 27

For all men liuing, for a kings, magistrates, ministers, yea and for my enemies: but for the dead I haue no commaundement to pray, neither can I help them after they bee gone hence, for as they bee founde at the day of their death: so shall they rise againe, one by this can I doe, to giue God thanks for their deliuerance out of this world.

124

81 Question

How

**of a true Faith.**

**How must thou prepare thy self to pray?**

*Answer.*

First, I must be touched with the necessity of those things which I pray for, my minde must be deuout, and not eard to and fro with vaine thoughts. I must appeare before God in true repentance and faith, & bring at loue with all men, framing my life righteously, & asking in such a tongue as I vnderstand, according to the will of God.

**82. Question.**

**How must thou pray?**

*Answer.*

According to the forme prescribed of our Sauour Christe, in these wordes: Our father which art in heauen: halloed be thy name. Thy kingdome come. Thy will be done in earth as it is in heauen. Gyue vs this day our dayly breade. And forgiue vs our trespasses, as we forgive them that trespass against vs. And leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, for euer, and euer. So be it.

**83. Question.**

**What**

a. Rom. 8. 26.  
1. Iohn. 5. 14.  
b. Mat. 6. 7.  
c. Psal. 54. 17.  
Iam. 1. 8.  
d. Mat. 5. 23.  
e. Esay. 1. 18.  
& 59. 2.  
f. 1. Iohn. 5. 14.  
1. Cor. 15. 58.  
Math. 6.  
Luke. 11. 1.

## The Testimonie

What is the meaning of this prayer?

Answer.

C. 113

We pray to God in the first petition that *a* his glory may appeare; and that *b* our liues and conuersation may be for the same. In the seconde, wee pray that God would *c* gouerne the kingdome of his Church, killing sinne, and the lusts thereof in the same, and to rende it too righteuousnesse of life. That he would also *d* treade downe Satan and all his power, & that he wold shortly *e* accomplish the number of his electe; and hasten the coming of Christe to iudgement. In the third we pray *f* that all our doinges may be agreeable too his will, without contradiction or murmuring. In the fourth, we desire him to graunt vs what soeuer is needfull to the sustenance and preservation of our life; and that all our doinges may bee too his glory, and the profite of our neighbours. In the fifth, wee pray *h* for the forgiveness of our sinnes and the punishment thereof, for his mercies sake, euen as we shall pardon others their offences done to vs, without bearing malice, or hatred towardes them.

In

*a*. Psal. 59. 4. 6.

*1*. Cor. 10. 31.

Ios. 24. 14. 15.

*b*. Rom. 2. 24.

*c*. Iohn. 16. 13.

Rom. 8. 10. 11.

*d*. Rom. 16. 20.

*1*. Iohn. 3. 8.

*e*. Apo. 12. 10.

*f*. Luke. 12. 42.

*g*. Psal. 14. 1. 15.

*h*. Psal. 51. 9.

*1*. Iohn. 2. 12.

Ec. 18. 35.

Matt. 5. 45.

# of a true Faith.

In the last we pray that God would  
guide vs with his Spirit, that we may get  
the victory ouer Satan, sinne, and hell,  
and be defended from all euils. After we  
conclude with these wordes: For thyne  
is the kingdome, &c. To let forth our de-  
sire to his glory, his honor, and praise,  
whose power is also infinite, and therefore  
hee can graunt our requestes. Wee  
make an ende with this word, Amen,  
hoch desiring, that what wee haue asked  
may be fulfilled, and also assuring sure  
felices, that our requestes shall be fulfilled  
accordingly as they bee agreeing to the  
will of God.

i. Ephes. 6. 10  
Rom. 16. 20.

11. 7. 29. 1. 2  
Act. 13. 3.

k. Rom. 11. 30  
Act. 4. 9. 11.  
Psal. 114. 7.  
18. 2. 2. 2. 2. 2.  
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2. 2. 2. 2. 2. 2.

What if God doe not graunt thy  
petitions at the first. 78

That may be, either because I haue  
not asked in assurance of faith, and accord-  
ding to the will of God, or else by refer-  
ring the graunt of my requestes, he will  
try and exercise my faith more in calling  
vpon him, that I might continue in way  
of depend vpon his merciful goodnes,  
who notwithstanding at the first he doth  
not graunt my requestes, yet in his good  
time

a. Luke. 11. 15  
1. 2. 2. 2. 2. 2.  
2. 2. 2. 2. 2. 2.  
1. 2. 2. 2. 2. 2.  
1. 2. 2. 2. 2. 2.

## The Testimonie

time he will accomplish the same.

**Question.**

Is there any help for thee to pray  
more devoutly?

**Answer.**

Devoutly, fasting is a special pre-  
parative to the same;

**Question.**

What is a Christian Fast?

**Answer.**

It is not only an abstinence from  
meats and drinks, to chastise my body  
but also from sinne & the desires there-  
of, which hurt the soule, to the end I  
may come to true repentance, faith, goodly prayer,  
and renouncing of evil, the Spirit may  
have dominion in me.

87. **Question.**

What is the right use of fasting?

**Answer.**

First to chastise my body, and to  
bring it into subjection to the spirit.

Secondly, to be a witness of my true  
repentance and submission to the will of  
God.

Thirdly, that my spirit may be more  
ready to pray;

88. **Question.**

Le



of a true Faith.

Is there any abuse in the exercise of fasting?

*Answer.*

Yea, many, a first to fast longer than the body may endure, and after to fare more deliciously. Secondly, to put by Iynes in fasting one day more than another, or in abstaining from one meat more than from another. Thirdly, to think by fasting to purchase forgiveness of sinnes: whereas the same comfort only of free mercy of God in Christ Jesus and his blood is to be desired. And of a fourth kind, fasting from meats, and to abstain from sinnes, and all things which will not hurt the fasting. To glory in the action.

a. Esay. 58. 3.  
Zach. 7. 5  
b. Colos. 2. 16  
Galat. 4. 10.  
1. Ti. 4. 3.

c. Esay. 58. 3.  
Rom. 3. 24.

d. Esay. 58. 3.  
1. Ti. 4. 3.  
Galat. 4. 10.  
1. Ti. 4. 3.

*Answer.* Although there be but one true god, & one perfect Religion, yet must you acknowledge that all men will ever agree together in one Religion, for there hath been alwayes a continual hatred be-

e. Esay. 58. 3.  
1. Ti. 4. 3.  
Galat. 4. 10.  
1. Ti. 4. 3.  
1. Ti. 4. 3.  
1. Ti. 4. 3.  
1. Ti. 4. 3.  
1. Ti. 4. 3.

# The Testimonie

sworne to kill the seed of the woman  
and the seed of the serpent. And therefore  
many are professed enemies to the waye  
of truth.

What way then think of thou best  
to winne such as be out of the way,  
and to bring them into the embrace  
of true religion?

It is specially required in building  
an house first to lay a good founda-

tion. And then to lay a sure founda-

tion. And then to lay a sure founda-

tion. And then to lay a sure founda-

tion. And then to lay a sure founda-

tion. And then to lay a sure founda-

a. Ely. 2. 3.

2. Cor. 3. 11.

1. Tim. 3. 1.

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1. Tim. 3. 1.

and obedience, so that the best may be a  
frail to offend.

101 Question,

To bee short, dost thou thinke it  
sufficient only to know these things  
aforesaide,

103. Now, but it is required that I shoyne  
good life and conuersation with knowl-  
ledge, and therefore I pray daily that I  
may haue grace giuen vnto, that I may  
liue godly, righteously, and soberly in  
this world, and so be confirmed in the  
truth, that I may proceede from faith to  
faith, and so be comforted with the good  
spirit of god, that my whole delight may  
be reposed, where vertues are to be  
fought; that when I shall finally this shop  
fall away, I may end the same in the false  
and true profession of Iesus Christ only  
only reuerent and faithful. To whom  
with the father & the holy Ghost three  
distinct persons, and one eternall God,  
be all glorie and prayse, for euer. Amen.  
The 104. and 105. of the 106. of the 107. of the 108. of the 109. of the 110. of the 111. of the 112. of the 113. of the 114. of the 115. of the 116. of the 117. of the 118. of the 119. of the 120. of the 121. of the 122. of the 123. of the 124. of the 125. of the 126. of the 127. of the 128. of the 129. of the 130. of the 131. of the 132. of the 133. of the 134. of the 135. of the 136. of the 137. of the 138. of the 139. of the 140. of the 141. of the 142. of the 143. of the 144. of the 145. of the 146. of the 147. of the 148. of the 149. of the 150. of the 151. of the 152. of the 153. of the 154. of the 155. of the 156. of the 157. of the 158. of the 159. of the 160. of the 161. of the 162. of the 163. of the 164. of the 165. of the 166. of the 167. of the 168. of the 169. of the 170. of the 171. of the 172. of the 173. of the 174. of the 175. of the 176. of the 177. of the 178. of the 179. of the 180. of the 181. of the 182. of the 183. of the 184. of the 185. of the 186. of the 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a. Mat. 7. 21.  
Phil. 1. 27.  
Col. 1. 23.  
Iam. 1. 22.

**A Prayer to be saide, be-  
fore the receiuing of the  
Lords Supper.**



**O** most mer-  
cifull God,  
whiche of  
thine euer  
lasting kin-  
dnes, hast  
wroughte  
our redem-  
tion by the  
mediation

of thy onely Sonne our Deuour Iesus  
Christ, and also sealed the same with vs,  
for the more confirmation of our faith, by  
the heauenly and mysticall banquet of his  
last supper, instituted and ordeyned as a  
pledge of his endlesse loue towarde vs,  
that we in vsing the same, from tyme to  
tyme might keepe a continuall remem-  
brance of his death and passion, and re-  
uise our thankfullnesse for our Redemp-  
tion: We most humbly beseech thee  
thy tender mercies to look vpon vs, and  
to pardon vs al our iniquities, our incre-  
dulitie, and hardnes of heart, & to poure  
into vs thy heauenly grace, that wee be-  
ing

ing waſhed with the ſame, & purified by  
faith in theſe eueralting promiſes, may  
be prayed and clothed with the excellent  
rightcouſnes of Jeſus Chriſt, to the end  
hauing vpon vs our wedding garment we  
may bee welcome gueſts, by thy grace,  
to thy holy table. Where our ſoules  
may be nourished with the precious me-  
rits of thy ſonne our Saviour's death, &  
paſſiō, and that we alſo through faith in  
the ſame, by thy grace may be fedde vnto  
immortalitie and life. O Lord we  
beſeech thee to nourish and ſustaine our  
hungry ſoules, with the ſpiritual graces  
of thy ſon, quench the thirſt of our hearts  
in the dew of thy holy ſpirit, that we may  
feele our finnes clearly to bee forgiven  
vs, and our conſciences allured by faith  
of at the benefits of thy ſons ſufferings,  
euen ſo fully to be done for vs, as if wee  
had done the ſame our ſelues. good Lord  
for his ſake, giue vs grace to proceed frō  
faith to faith, and more and more to bee  
confirmed in the way of our ſaluation,  
by the reuerent & godly uſe of theſe thy  
holy miſteries, giue vs a right iudgmēt  
and vnderſtanding therof, and euer hold  
vs from all Popiſh corruptions of the  
ſame

## The Testimonie

saue, vnto vs more and more through  
thy grace vnto thy towne, that wee maye  
dwell in vs and we in him, that he may be  
one with vs, and we with him, to the end  
that being grafted & planted in him, wee  
may bee thankfull, and bring forth the  
frutes of abholines of life, to the honour  
and glory of thy holy name, through Je-  
sus Christ our Lord. So be it.

### I. Cor. II. 28.

28 Let a man examine himself, and  
so let him eate of this breade, and  
drinke of this cuppe.

29 For hee that eateth and dryn-  
keth vnworthilie, eateth and drin-  
keth his own damnation, because  
hee discerneth not the Lordes bo-  
die.

*Abrise*



**A brieft and necessarie  
forme of examination for such  
as bee simple people.**

*Question.*

**VV**hat art thou by nature?

*Answer.*

By nature I am the child of wrath,  
conceiued in sinne, & borne in iniquitie,  
subiect to everlasting death, without the  
great mercy of God my Creator.

*2 Question.*

How knowest thou this?

*Answer.*

I knowe it by the lawe of Gods com-  
mandements, which bringeth me to the  
feelyng of my sinnes, setting forth the  
wrath of God, as due vnto the same.

*3 Question.*

Art thou able to keep Gods com-  
mandements?

*Answer.*

No verily, nor any man els.

*4 Question.*

How then canst thou be saued?

*Answer.*

I beleaue through grace giuen mee  
that Iesus Christ the sonne of God, bee-  
ing both God and man, diuine and hu-

## The Testimonie

nature suffer al the punishments, which by my sinnes I had deserued, and that he hath wrought in his boode, whatsoeuer was needfull for my saluation.

### Question.

Howe art thou partaker of thys which Christ hath done?

### Answer.

By faith, whilest I beleene hee diuie for mee, by whom I haue my sinnes forgiven, & I made partaker of all his merites.

### 6 Question.

How doest thou perswade thy selfe that this is true?

### Answer.

The holy ghost doth assure my conscience thereof by the worde of God, and it is also confirmed and sealed by the Sacrament of Baptisme, and the Lordes Supper.

### 7 Question.

What doth Baptisme signifie vnto thee?

### Answer.

It signifieth the washing away of my sinnes in the blood of Christ, and my raising vp to newnesse of life.

### 8 Question

of a true Faith.

8 Question. How often

What doth the Supper of the Lord  
signifie?

Answer.

It signifieth that as my body is nour-  
ished with the Sacraments of wine and  
bread there broken & poured forth, euen  
so my soule is nourished spiritually by  
Christes body broken & his blood shedde  
vpon the crosse, for the forgiveness of my  
sinnes.

9 Question. What

What doth God require of thee  
for those benefites?

Answer.

To be thankfull, & to serue him accord-  
ing to his worde al the daies of my life.

10 Question. What

Canst thou doe all this of thy self?

Answer.

No, but I pray for grace that I may  
doe it according to the will of God.

11 Question. What

To whom doest thou pray?

Answer.

I pray to God alone; because none  
can heare or helpe me, but he.

12 Question. What

Howe

## The Testimonie

Howe will God heare thee, seeing  
thou art a sinner?

*Answer.*

He wil heare me for his sonne Iesus  
Christis sake! and therefore whatsoeuer I  
aske, I aske it for his sake, by vertue of  
whose death my prayers are hearde, and  
graciously answered of God.

14 *Question.*

How dost thou pray?

*Answer.*

Our father which art in heauen, &c.

A good warning in time to repent, and  
believe the gospel, countering a confutati-  
on of such objections as do withhold diuers  
from embracing of it, and is most ne-  
cessarie for this present occasion.

2. Cor. 6. 14.

14 Be not vnequally yoked with  
the Infidels, for what fellowship hath  
rightuousnesse with vnrightuousnes?  
And what Communion hath lyghte  
with darknesse?

15 And what concord hath Christ  
with Belial? or what part hath the  
beleuer with the Infidel?

16 And

# of a true Faith

ad 36 And what agreement hath the  
 Temple of God with Idols? For ye  
 are the Temple of the living God as  
 God hath saide, I will dwell amonge  
 them and walke there. And I will be  
 their God, and they shall be my peo-  
 ple. **Wherefore, come out from**  
**amonge them, and seperate your sel-**  
**ues sayth the Lord, and touche no**  
**uncleane thing and I will receiue**  
**you.**

Ephes. 5. 11.

Haue no fellowship with the vn-  
 fruitfull workes of darkness, but  
 when they see them rather.

apoc. 14. 9.

If any man worship the beast, &  
 his Image, and receiue his marke in  
 his forehead, or on his hand,

**he** The same shall drinke the wine  
 of the wrath of God, yea, of the pure  
 wine which is powred into the cuppe  
 of his wrath, and hee shalbe tornea-  
 ted

# The Testimonie

red in fire and brimstone, before the  
holy Angels, and before the lamb.

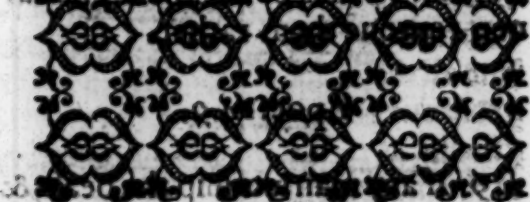
Apoc. 18. 24.

4. Goe out of her my people, that  
ye bee not partakers of her sinnes,  
and that ye receive not of her  
plagues.

5. For her sinnes are come up to  
heaven, and God hath remembered  
her iniquities.

Ephes. 2. 11.

Have no fellowship with the vn-



his image, and receive his mark in  
his forehead, or on his hand,

To The same shall drink the wine  
of the wrath of God, of the pure  
wine which is poured into the cuppe  
of his wrath, and he shall be tormented.



# To all that lone saluation

in Iesus Christ, Grace and Peace |

from God the father bee

multiplied.

.11.2.22M

Judg. 6. 12. 29

.d. 1. 4. 11. 071

Deut. 6. 3. and  
28. 10. 10.

Iosa. 1. 7.

Psal. 1. 3.

Ensebi. de vias

Constan. li. 4.

Cap. 532



Then as the Lord cal-  
led Gideon from the  
threshing floor, to de-  
liver Israel from the  
Midianites, by whom  
they were daily per-  
secuted for their unclean  
wells and idolatrie: he commanded  
him to let the overthrom the altar of  
Baal, which his father had made, and to  
cut downe the grove that stood by it, and  
to erect an Altar to the true  
God, and so to offer sacrifice thereon,  
whereby the holy ghost would be  
born all the actions and affairs of the  
holy ought too take their course bee-  
ginning at the reformation of religion,  
so the end they may the better prosper &  
succeede. Likewise the holy Empe-  
roure Constantine had speciall respect,  
when he gaue in charge unto his countie  
the lone and care of true religion, where  
in (as perfect Christians) hee counselled  
them to be occupied, preferring alwaies

Mat. 6. 33.

21. 2. 1. d. 8 bul

Nu. 11. 4. y. 6.

Deut. 6. 2. and

28. 20. 2.

Isa. 1. 7.

Ps. 1. 1. 3.

Ezech. 1. 1. 3.

Con. 2. 1. 4.

the Cap. 2. 4.

The Testimonie  
the loue of Christian pietie and godlie  
knowledge, before the glittering step-  
ter and carefull crowne of worldly dig-  
nitie and delight, which thinges when  
as I did remember I made this my chief  
testimonie, good Christian to commend  
into thy better life, some principles of  
true religion before rehearsed: whereof  
if the people of this generation should be  
haue a watchful eye and longing care they  
might not quite to be drowned within the  
violent tye of sinne, so should be other bles-  
sings many be plentifully bestowed upon  
them. For what other more can there  
be into the pleasant fountains and well,  
the storehouse of Gods graces than so  
beginning in the path of true religion, and  
perfect obedience to the word of God.  
But it pierces my heart, for I see howe it  
lareth into this generation, as some-  
times it doth with the rebellious and hard  
hearted Alacrutes, who rather desire  
then helly cheere in carnall ierui-  
tude than the sweet manna of life ever-  
lasting under the Lords conduction and  
mobation. And whole peruers stripes, our  
neene blemishing be like Gods do treat  
not straight: if it were possible that they  
might

of a true Faith.

might be vnder the tyrannie of the pope  
with all flauerie of Idolatrie, rather than  
vnder the gouernment of gods word and  
happy regiment of so gracious a Soue-  
raigne, with the pleasaunt foode of the  
Gospel of saluation: yea, and as many of  
the posteritie of the Iewes, being cap-  
tiues in Babilon, were notwithstanding  
so ouercome with the pleasures of the land,  
that they neuer returned with libertie  
vnto Ierusalem: Semblably, the loth-  
some loue of luste and Popishe woo-  
shipping of straunge Religion, and eke  
the vanities of this worlde, hath so infa-  
tuated the greater multitude, that being  
poysoned with such venemous drinke of  
falle religion, and bewitched with the  
golden ball of earthly commodities and  
vanishing pleasures, not their first, but  
their last care, whiche often cometh to  
late, is to be religious. For nothing but  
pride, couetousnesse, oppression, deceite,  
Atheisme and Idolatrie, is eyther to bee  
found in them or in their families: & as  
for Christian religion to catechise their  
households in, it neuer cometh into their  
memories, to the great shame of manye  
(I speake it) whiche bee vnable in suche

Apoc. 14. 3.

Colos. 4. 1. 24

F

flourishing

## The Testimonie

3. Pet. 3. 15.

flourishing of the Gospell, to render a  
 good account of theyr sayes. May, howe  
 small is the number of all degrees, that  
 frame their liues and boinges accor-  
 ding to the woorde of God: By the vn-  
 happye conceyte wherof, it is greatly to  
 be feared, that as *Alexander* y<sup>e</sup> famous  
 king of *Macedonia*, after his victorions  
 conquest ouer the world, became so effe-  
 minate, with the licentious manners of  
 the pridey Persians, that thereby toothy  
 with and anone, hee purchased the grene  
 displeasure of his louing souldiers: so  
 England hauing triumphed ouer Anti-  
 christ, and now degenerating, and againe  
 defilypg her selfe with many thousandes  
 of abominations, and liuing secretly in  
 the ripenessse of iniquitie, will (if true re-  
 pentance come not in due tyme) procure  
 vnto her self and to her children, the hea-  
 uie displeasure of her patient and louing  
 God. Which notwithstanding, hee hath  
 hitherto enriched her with manyfolde  
 and great blessings: yet since euerie de-  
 gree doth so greuously trasgresse through  
 the loue of vany, & damned pryde of life,  
 I say wee may wel doubt our owne con-  
 fession. For is it not with vs as our Sa-  
 uour

Psalm. 4. 25.

of a true Faith.

Our Christ saide, it was with his owne  
 ingratefull countreymen, whose happye  
 state hee byd declare, if they coulde haue  
 knowne the time of their visitation: for  
 as then, hee resembled bys happye con-  
 uining unto them: to the conuining of Eli-  
 as to the widdow of Sarepta, and to the  
 turing of Naaman the leper, at what  
 time there were more lepers & lea-  
 pers many in the lande, why the called of  
 no such benefite, and yet for ad this repes-  
 ueth, and vphayneth the backbittell  
 Jewes for refusing of him, yet so it is  
 woth vs of England, for the gospel hath  
 beene preached a long time vnto vs; and  
 that with greater peace, and longer qui-  
 etnesse than euer before, which hath not  
 beene granted to many nations. And are  
 we not as bad in manye respectes, as  
 when we were the seruants of supersti-  
 tion, or is there any perfect reformation  
 of that which is amisse amongst vs: no:  
 but when we heare the word (as the  
 apostle saith) we looke as into a glasse,  
 beholue the blemishes in our faces, but  
 yet we be too too vnmindingfull, to redresse  
 the same: when wee bee reprooued for  
 transgressing wth Discipline, we praye

## The Testimonie

Amos 6.3,  
Iere. 1.8.  
Iohn. 12.48.  
Iere. 17.1.

Mar. 11.33.

Ezech. 9.4.

Ipsa. 3.4.

may the euill day farre from vs, that the  
worde seemeth to be written in vaine en-  
wardes vs, and yet it will condemne vs,  
for our iniquities are written with a pen  
of yron, and with the poynt of a Dya-  
monde. But woe bee vnto vs, in that  
wee neglect the worde of life: it shall be  
easier for *Sodom* and *Gomorrah* in the day  
of iudgement, then for many of vs. The  
sinnes which be this day in the Church  
and commō wealch, are ripe enough for  
the sickle of Gods vengeance. And yf it  
werenot that som godly people, did sigh  
and mouen for the sinnes of the land, and  
so with prayers and teares holde backe  
the plagues of God, we had long ago  
beene smitten in our sinnes, & consumed  
in our owne blood. And though there be  
some godly *Sardenses* among vs, which  
haue not defiled their robes with filthi-  
nesse, for whose sakes the land doth fare  
the better: yet are they but few in com-  
parison of the *Hypocrites* which haue a  
name to liue, and indeede are dead. For  
as for puritie in religion, it is too lyttle  
regarded, and yet we would be a preci-  
ous people vnto our GOD. As for true  
worshipping, it is esteemed and measu-  
red



## of a true Faith.

red of many, not by the sacred woordes of God, but by the vaine fancie and imagination of manne. As for the reuerent vse of the name of god, full lightly it is regarded, whilest the land on euery side mourneth with damned swearing. The holy Sabbath of our god are as shamefully in many things polluted: the wholesome lawes of magistrates neglected: the lack of loue in many, in whom there is abundance of iniquitie. As for adulterie, oppression of the poore, drunkenness, pride, and many such like vices growne to full measure, they bee lightly looked vnto & punished. What should I say, all our bones are out of ioint, and almost no whole part in the body. What precious Balme or healthfull medicine then can be gottē to heale these dangerous diseases, before the blacke Ventes of Camerlane, Gods vengeance, be set vp? Any other, than that wee beginne betimes to feare the Lorde, and to reforme what is amisse? For was there euer well gouerned pollicie, before religion was established? And wherein afterwarde consisteth the quietnesse thereof more than in the rooting out of Idolatrye, and puni-

Deut. 7. 6. &  
12. 2.

Esay. 29. 13.

Mat. 15. 9.

Rom. 10. 2.

Iere. 23. 10.

Collos. 4. 1. 2.

Esay. 56. 2. 5 &  
13.

Iere. 17. 21.

2. Pet. 2. 10.

Mat. 24. 12.

Iere. 23. 10.

Col. 4. 2.

Iosh. 24. 14.

Iudg. 10. 16.

1. Sam. 7. 3.

2. Reg. 18. 4.

2. Par. 15. 15.

## .The Testimonie

thing of transgressions: Or shall we sooner be free from wrath, then when wee take away the euill from among vs, and endeuor oureselues to a perfect reformation, both in church and common weales. But in seeking or helping forward this good worke, wee do but (as the men of Ely his time) finde fault with the sinnes, and not putts our good helpes to redies that which is amisse. And therefore our iudgement shalbe the greater.

But to let passe these thinges, what shoulde I speake of professed and open Papistes, who notwithstandinge they might escape the filchinesse of Idolatrie and Popish vanities, by embracing the sweete Gospell offered vntoo them, yet rather they wil delight in the vregges of mannes inuentions, wherewith they haue been drunken long, than yee lde themselves obedient to the voice of truth, too saue their soules. The waight of whole transgressions presseth down to hel. For who euer withstood the voice of GOD in calling to repentance, but he wrought his owne destruction: Who euer did rebelliously withstand the wholesome statutes of a godly and gracious Raigne, that

Sam. 2. 22.

Sam. 1. 21.

Ier. 9. 13.

Exod. 7. 26.

## of a true Faith.

that escaped the sword and confiscation  
of his goods: Who euer fauoured the  
common enemy of his native countrie,  
and was accounted a loyall member of  
the same? Finally, who euer made Ido-  
latrie his chiefe delight, and onely reli-  
gion, that deserued not to bee torment-  
ed with the wicked: And shall such godlesse  
people, to fauour Antichriste, the man of  
sinne, and enemy of all rightuousnesse,  
withstande the very and manifest trueth  
of God, gainsay their Soueraignes hap-  
pie Lawes, ioyne hearts and hands with  
the enemies of their estate, and hazarde  
destruction of body and soule for euer, &  
be well liked of? O would to God they  
had open eyes to see, and gracious hearts  
to remeiber once at length, to escape the  
daunger of Idolatrie. But wilt thou see  
(good Christian) wherewith they be both  
den and hyndred from the way of truth?  
That we, say they, depart from the church  
of Rome to new and straunge religion,  
not hearde of many hundred yeeres, be-  
fore these latter times of sinne: shall wee  
forsake the auncient Doctours of our  
faith: hath Christ his promise failed to-  
wardes his Church to let her lie so longe

2. Cor. 6. 14

Apoc. 14. 9

## The Testimonie

in error: our conscience will not suffer vs thus for to doe, we will retaine our former faith. All which faire painted words are nothing els but bare fig leaues, to couer the Papists shame and nakednesse withall, as plainly shall appeare.

AE. 5. 29.

And first (good Christian) to beginne with departing fro the church of Rome. It is to be vnderstood, that there was neuer anye wyle man so rauished wth the loue of anye religion, but alwayes bys chiefest purpose, was, & ought to be, only so farre forth, to haue reuerenced & imbraced the same, as he neded not to haue impaired his obedience towarbes God, whom befoze all thinges, his dutie was especially to loue. And sith ther can now be no good fellowship & agreement betweene the Church of Christe & the present Church of Rome, is it not good reason, that as the church of Rome hath departed from the trueth and Primitiue Church of Christ and his Apostles, that they likewise depart from the Romishe faith, to the Church and arke of Christe? Let there be comparison made between the primitiue church of Christe, and this their present Church of Rome, & let the same

of a true Faith.

same bee made but by the markes of the true church, wher by it ought to bee knowne, & thou shalt soon espie the difference.

In the primitive church of Christ, the woorde was preached to the people: in this Church of Rome, their owne traditions: then in a tongue they understood, now all their service is in latine, whiche most part knowes no meaning thereof at all: Then rightly and truly interpreted, nowe shadowed with many gloses & corruptions: then preserved for the people, nowe burnt before the peoples faces, and also they that doe profess the same. And therefore like Pharisees they shutte by the kingdome of heauen, and neither enter in theselues, nor yet suffer others to enter in.

In the primitive Church the Sacraments were rightiously ministred, but in this latter Church of Rome, nothyng lesse: for to omit the five new sacraments of their owne late coining, howe hane they polluted the sacrament of Baptisme with their owne deuises? By what commandement of God, brought they in it, Dile, Creame, Salt, Spittle, and such like abominations. Why doe they ap-  
 ple

Iohn. 10. 27

Mat. 15. 9.

1. Cor. 14. 10.

2. Pet. 1. 20.

Mat. 15. 3.

1. Pet. 1. 25.

Mat. 23. 15.

Mat. 26. 26.

1. Cor. 11. 34

## The Testimonie

ply the same to belles, which is only proper to the living man, why do they bind grace vnto it, whereas the promise of god is free, & dependeth not vpon woorkes? which inuentions of theirs were neuer known to y<sup>e</sup> primitive Church of Christ. In the primitive time, the Lords supper was made a commō and publike banquet, now with the Papists it is turned into a priuate Dasse, wher the Priest eateth al, & after blesteth the people with the emptye Chalice. Then it was giuen in both kindes: now is sacrilege comitted in taking away the one half from the people. Then it was giuen to take and eat: now it is lift ouer the Baalites crowne to be gased at, carryed abroade, and worshyp-pen. Then vsed to seale a more perfecte remembrance of our redemption wrought by Christ for the living: now it is made a Sacrifice propitiatorie for the sinnes of the quicke and dead, quite contrary to the only Sacrifice of Iesus Christ done once for euer. Thē it was celebrated vpon a Table, without anye hypocriticall shewes: nowe vppon an Altare, with such vaine and fantastical shewes, and sonde attyre, as better becommeth a prophane

1. Cor. 10. 16.

1. Cor. 11. 25.

Matth. 26. 27.

Gelasius de co-  
sec. dist. 2. com-  
perimus.

Heb. 5. & 7. &  
9. & 10.

1. Cor. 14.



of a true Faith.

phane stage, than a sacred congregation.  
 The church understood the meaning  
 of y<sup>e</sup> holy mystery. Now by consecratio, transubstantiation, & adoration, the right  
 die is blotted out, & banished. Then recei  
 ued with godly mindes, of vassile oftent  
 Nowe without triall of hypocrites, of  
 many but once a yere, & that of custome  
 co. Then this Sacrament auailed none,  
 but him that receiued the same by a true  
 ly faith: Now it auaileth *ex opere opera  
 to, sine bono motu uoluntatis*, that is: Of the  
 deed done, without the good motion and  
 faith of the receiuer. Finallye, then this  
 mystery was a simple action, celebrated  
 according to the institution of our Sau  
 our Christ: now so cōpound & intricate a  
 mōster, as it is left patched vp of y<sup>e</sup> popes  
 of Rome, dissenting cleane from Iesus  
 Christ. Moreouer in y<sup>e</sup> primitive Church  
 there was no mediator known in their  
 prayers, but Iesus christ alone, for whose  
 sake the prayers of the Godlye through  
 fith were heard. But in this church of  
 Rome there bee Mediators many, not  
 without extreeme & open blasphemy to  
 the mediation of Iesus Christ. Then  
 they prayed in the tongue they vnder  
 stood

Rom. 11. 7.

1. Cor. 11. 23.

Iohn. 14. 23.

1. Tim. 2. 5.

1. Iohn. 2. 2.

1. Cor. 14. 20.

## The Testimonie

- am. 3. 26.** stood: now in a language which the most part knew no meaning of. Then, they prayed as the spirit gaue them viterāce through the worde: Now, as the Popes Decrees and cankered Cannons doe prescribe. Then, to please the Lorde, they poured out their harts in true repentāce and faith: now to please the eye with gasing and vnpofitable sightes, and to delight the eare with vaine and tinckling Cimballes. Then they prayed for the liuing, according to the worde: nowe, for the dead, contrary to the worde. And to be short, what agreement is there betweene the Church of God, and the Church of Rome herein?
- Exod. 2. 12.**
- Ephes. 6. 18.**
- 1. Cor. 6. 14.**

**Math. 18. 15.**  
**Act. 4. 23.**  
**Rom. 12. 7.**

In the primitiue Church of Christe and his Apostles, in the Ecclesiasticall Discipline and correction for offences, which was as the wal of Gods building, there was an Ecclesiasticall Seignorie of ancient, learned, graue & honest men, as of pastours, doctors and other necessary & godly members, for the better gouernment of the church in supporting the godly, and punishing the wicked: now, in the church of Rome al must be ordered by the Cannons of my Lorde the Pope,  
 and

of a true Faith.

and governed, not by the rule of Gods  
worde, but as he will, to whom if hee doe  
amisse, no man may say, *Domine cur ita  
facis?* Then was there refozmation of  
manners, and of whatsoeuer was amisse: **1. Cor. 9.**  
now, not one that wyl endeuour any cor  
rection, but rather maintaine and aug  
ment the tyrannie of the Romish gulfe.  
For of diuers cōsils holdē, as at *Basil,*  
*Florence, Constance,* and that seemely as  
sembly at *Trent,* what refozmation hath  
folowed? Thā the electiō of the Pastors,  
was by the consent of the people, and ap  
probation of the Senate, now it resteth  
in the Pope or in his deputie. **Act. 1. 26. &  
6. 1. & 14. 23.** Then, the  
Pastors were chosen for learning and o  
ther excellent giftes: nowe it is enough  
if he can sing and say the seruice, and sa  
crifice for the quicke and the dead. **1. Ti. 3. totum** Then  
he was ordeyned to attende vpon a cer  
taine flocke: now, either he is Lord ouer  
all the world, or hath moe churches than  
he can attende, or els in a man resident, a  
ready way to damne himselfe, and many  
mo for company. Then for offences com  
mitted & known, the sword of excommu  
nication was drawen out according to  
the worde of God, by the Pastor and the  
rest of the Ecclesiasticall Senate, nowe  
it resteth

## The Testimonie

It resteth onely in the Pope, or in hys  
 Chauncelers, Officials, Commisſaries  
 or some of that fraternity, for euery qua-  
 relling cause, abusing the same fearefull  
 censure, what should I say more? For in  
 this Church of theirs there is no whole  
 part, no agreement, nor any resemblance  
 to the church of Christ. I leaue to speake  
 of theyr Idolatrie & abominations that  
 way brought in, whiche thing were e-  
 nough to occupy a whole volume. I need  
 not speak of their departing fro the churches  
 of the East, whiche neuer beleened  
 their priuile malle, theyr transubstantia-  
 tion, Purgatorie, Pardons, restraint of  
 Marriage, Supremacie of the Pope, or  
 anye such like thing, obscured and kept  
 in the Church of Rome. I leaue to speak  
 of their traditions, whereby they bynde  
 heauie and intollerable burdens, and lay  
 them vpon mens shouders: as abstay-  
 ning from meats and marriage, bowing  
 of single life, obseruance of dayes and  
 times. And to be short, thys Churche of  
 Rome is wholy departed fro the church  
 of Christe: so that hee that wyl professe  
 Christe, must needes departe from the  
 church of Rome.

And

Mat. 23. 4.

1. Tim. 4. 1.

Gala. 4. 10.

Col. 2. 16.

## Of a true Faith.

And heerein furthermore, it is not from the purpose, as we haue shewed, the Church of Rome too dissent from the Church of Christ, so to shew briefly her coherence with the Arch heretikes of all times. And first to omit that the doctrine of the Romish Church is an erroneous doctrine, contrary to the worde of God, & obstinately maintained: which things doe make an open heresie, howe do they agree with the false Apostles of the primitive time, such as were Cerinthus and Hebion, in topping woorks with faith, in the cause of iustification? Howe agree they with the false spirits, which denyed Iesus Christ to be come in the flesh, whē as they ascribe not their whole saluation vnto the office of Christe, but make more Mediators of Saints, and newe meanes to obtaine forgiveness of sinnes, and yea S. Augustine sayth, that to call vpon others besides Christe, is to commit heresie and scisme: Howe auouch they with the false brethren, that our Gospell condemneth good woorkes, when in verie deede it doeth straitly require the same. Let vs come to the latter times. Tatianus and Montanus were heretikes in forbidding

2. Cor. 13.  
Gal. 3.3.

1. Iohn. 4. 1. 2.

Tract. in 1. Iohn. 2. cap.

Rom. 3. 31.  
Matth. 23. 16.  
2. Pet. 1. 10.

## The Testimonie

Cant. 2. cap. 5.  
1. Tim. 4. 1.

Bulling. 2.

Leb. ser. 4. &  
quadrag.  
Au. cōtra fau-  
sum. cap. 19.  
lib. 2.  
Tertul. lib. 4.  
contra Mar.

Euagr. lib. 1.  
cap. 7. & 8.

Aug. de Hare.

forbidding marriage, so are the Papists. They forbid the lawfull vse of meates, whiche God created too bee taken with thanksgiving, & so doe these. They boasted of the holy ghost and of new reuelations, & the same they couered with the pretext of the holy Ghost, as though all thinges necessary to saluation, were not contained in the Scriptures, and euen so doe the Papistes. The *Maniches* ministred the communion vnder one kind, so doe they. They say the Scriptures were full of errors, so say the Papistes. They trusted their owne inuentions better than the woorde of God, so doe the Papistes. The *Marcionites* denyed Christe to haue a perfect humane bodie, but onlie accidents thereof, so say they in their transubstantiation, it seemeth onely to be bread, but it is the reall body of Christ. Thou holdest (O papist) a reall heresie. *Nestorius* and *Eutiches* founded the two natures of Christ, so do they in theyr doctrine of Christes beeing in euery place, which onely is true, concerning his spirite and grace. The *Anthropomorphites* were heretikes in pycuring God like an olde manne, so doe the

**of a true Faith.**

the Papistes: The *Arrians* denied Ho-  
mologon to bee found in the Scriptures;  
so doe they. The *Donatists* bounde the  
Church of Aynike: these to Italie: The  
*Religious* held, that nature bothen with  
the grace of creation, and with the Lady  
could do good: so say they, that man may  
regenerate, by the power of free will and  
by great persuading can do good, which  
is quite contrarie to truth. For before he  
be justified, hee doeth not please God.  
Iohn in the popes of Rome themselves  
Did not pope *Liberius* favour the *Arri-  
ans*: But not Pope *John* a veritable opi-  
nion of the immortalitye of the soule:  
*Augustine* was condemned for an *Heret-  
ick* in the Countell of *Constance*: *Boetius*  
was condemned for an *Heret-  
ick* in the countell of *Basle*: whereby it  
may appere, that in departing from the  
Church of Christ they have ioyned them-  
selues to the greatest and most notorious  
odderetts: and therefore their religion  
is to be forsaken. As also maye be seen  
in the ende my wordes herein  
maye easily forme credit with them, the hon-  
ourablest and best betwix sundry causes, wher-  
in the Religion of the *Romanes* is to be

Sozom. lib. 4.  
cap. 5.  
Aug. de heret.

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Mat. 7. 17.  
Heb. 11. 6.

Cond. Cond.  
Act. 13.

Conc. Basil.  
Sess. 34.

• ४. १. १०३. १  
• ४. १. १०३. २



## The Testimonie

forsaken. First the Lord hath forewarned  
 his elect to beware of false prophets  
 which come in sheepes clothing; but in  
 inwardly are ravening & cruel. And  
 though they say, for, here is Christ, for,  
 here is Christ, yet must they not be belie-  
 ued; for the sheepe of Christ are wisely  
 bound to heare his voice; and therefore  
 they neither may nor yet will follow. For  
 when the blinde shall leave the blinde,  
 they both fall into the ditch. And ther-  
 fore, the holy Ghost doth continually be-  
 ware of those which sow dissension,  
 contrary to the doctrine which hath  
 receyued, and to keep from such, yea, as  
 if it were an angel, which came from hea-  
 uen; that taught us better doctrine, than  
 such as is contained in the word of truth.  
 We should holde him for a false teacher  
 the commandment of the holy ghost may  
 serue for one perfect cause to plucke the  
 papistes from the Church of Rome. The  
 first cause why there must be  
 a departing from the Romish Church is  
 this; least in following & louing her which  
 a man be polluted with her vyle leaues;  
 for as he that toucheth pitch, shall be beset  
 with pitch, so he that loueth papistrie,  
 shall

Math. 7. 15.

&c. 24. 5.

John. 10. 27.

Math. 15. 14.

Rom. 16. 17.

Gal. 1. 8.

1. Cor. 5. 6.

Gal. 5. 9.

## of a true Faith

shall be defiled therewith. And therefore  
 the holy Ghost in the revelation, calleth  
 them out of Babylon, that they touching Apo. 18.4.  
 unclean thing, so that they may be an ac-  
 ceptable people to the Lord. Apo. 14.9. & 18.4.  
 The third cause is the seeping of the  
 plagues provided for that wicked gene-  
 ration, of whose sins, whosoever is parta-  
 ker, he shall also be partaker of þ punishment  
 due unto the same. And therefore  
 seeing that the Lord hath appointed the  
 day to iudge the great whore, and to o-  
 vercome Babylon, let him that will  
 save his soule, depart from thence. The  
 same God that destroyed Alcimus with a  
 pestilence, and taking away the use of his  
 spirit for the wasting of his sacrarie, &  
 caused the wicked Tyrants & persecu-  
 tors of his people, I meane Antiochus 2. Mach. 9.9. A& 12.23.  
 to be eaten and deuoured with  
 worms, the same will severely punish  
 the damned sinners of Poperie. Her that  
 made Julian the Apostates hawels too Hist. trip. lib. 6 cap. 32.  
 not to burn him, & made Arius Guts for Soc. li. 1. ca. 29.  
 to be out of him, and caused nestorius Euang. lib. 1. cap. 7.  
 tongue to be eaten out with worms, the  
 same God will punish papistrie. Finally,  
 he that by the Popes and Parsons de-

## The Testimonie

stroyed the auncient Babylonians; for  
 they greivous sinnes, and manifold ab-  
 hominations, and for the persecutions of  
 his people: the same righteous god will  
 cast downe and bring to nought the em-  
 perour of Romish Babilō, because they  
 haue prouoked him with their greivous  
 hominations. Such shall be the end of  
 all heretikes and others which are de-  
 filed with strange religion, if they returne  
 not to the Lord in due time. Wherefore  
 as Noe hadde not been saved, except hee  
 had entred into the arke: nor Lot except  
 he had departed from Sodom: nor Israel  
 except hee had left the Centes of Canaan:  
 no more shall any attaine vnto saluation  
 by Iesus Christ except they forsake Ba-  
 bylon, and flee from the Idolatrous  
 Church of Rome. O that men were a-  
 ble to beholde the iudgements of God  
 against the great Whore, and agaynst  
 those that lie drunken by her side with  
 the dregges of spiritual filchment, that  
 in this day of grace, they might learn to  
 save their soules in departing from the  
 Church of Rome.

The seconde let, which bindeth the  
 papistes to embrace the Gospell, is, be-  
 cause

Gen. 7. I. and

19. 15.

Num. 16. 21.

**Give a true Faith.**

cause they thinke they turne cometo and  
Orange religion, which quere they haue  
commō with the wicked of all ages; who  
haue impugned and maligne the truth,  
and called the same, an *Exsther* sayeth,

When therefore strange and newe. When  
the Israelites despised the doctrine of the  
Prophetes, it was because they counted  
it a strange thing, & yet it was the same  
whiche they delivered to their fathers.  
When wicked H<sup>erodes</sup> went about to  
bring the Jewes into hatred, he accused  
them for their new Lawes, and yet their  
Lawes were the auncient lawes of god.  
And when the people wondered at our  
Saviour Christes mysteries, they reari-  
ned his doctrine new, and yet if they had  
believed Moses, they would have belie-  
ued him. Thus was Pauls doctrine re-  
proched with the name of newelie, and  
yet it was confirmed by the Prophetes,  
and by the same. When as Asclepiades,  
captaine to Galerius the Emperour, led  
Romans of Antioche to his martyr-  
dome, Asclepiades reproched him in cal-  
ling Christ, whose name Romans did  
confesse but never dayen God, and as  
for the gods of the heathen, he named

Euseb. lib. 10.

сзр.4.

Hof. 8. 12.

After. 3. 3.

Mark. I. 27.

**Ioh. 5. 56.**

LA. 17.18-A

**Rom. 3. 21. 3**

**Foxus. pag. 1.**

35.

## The Testimonie

Eusebi, de vita  
Consta. lib. 2.  
cap. 5.

them to be of great antiquitie. So that  
thus the persecutor slandered Constantine  
the Emperour, to worship a strange  
god. Then thus the Papistes terme the  
gospel of Christ newe, & yet the same is  
the vndoubted truth of God, as by the  
scripture it doth plainly appeare. For  
what do we retain in substance of religion,  
but it agreeth with the Patriarches, Pro-  
phets, Apostles, & all holy men of God.  
For Christ is yesterday, and to day, and  
the same to continue for ever, in whom  
all the promises of God are, yeas and A-  
men, who is the Lamb which was slaine  
from the beginning of the world, and for  
him; with all the sanctified and good men  
we repose the whole substance of our re-  
ligion, for he is the way, the truth, & the  
life. And therefore as Saint John saith,  
our Gospel is everlasting, and from the  
beginning. And as Eusebius produceth  
the antiquitie of religion, and witnesseth  
the truth by the reproch of novelty, be-  
cause the Gospel teacheth our true Justifi-  
cation to Abraham, by faith in Christ  
alone: even so we holding the false doc-  
trine, as the chiefest Doctrine of Salvati-  
on, may be bold to denie the true  
trine,

Heb. 13. 8.  
2. Co. 1. 18.  
Apoc. 13. 8.

Iohp. 14. 6.  
Apoc. 14. 6.  
Eusebi. de vita  
Consta. lib. 2. cap. 5.

## of a true Faith.

as for the most auncient crueltie in the  
 world. But if we should seek into the an-  
 tiquitie of religion of the Papistes, we  
 should easily finde þe same to haue sprung  
 from the bottomlesse pit, & to haue been  
 brought vp in the newe fangled holisme  
 of mans deuise. For first who broched the  
 Supremacie of the Pope, but the murthe-  
 ring Emperour Iulias, at the ambitio-  
 nous desire of the proud pope Bonifacius  
 the third who first brought to passe that  
 the Bishoppe of Rome should bee called  
 pope, that is to say, father of fathers, and  
 Christs vicar on earth, but Bennet the  
 second who first brought in the church  
 the latine seruice, organs, & such musike,  
 but Glicianus who brought in the wor-  
 shipping of images: Gregorie the third  
 who brought into the sacrament of Bap-  
 tisme, oyle, creame, and crossing: Pope  
 Clement the first: who deuised & brought  
 by transubstantiation: Innocentius the  
 third who caused the Sacrament first to  
 be worshipped: Honorius the third who  
 tooke away the cuppe in the Supper of  
 the Lord frō the people: who had the pro-  
 pish counsell at Constance: who brought  
 in Diriges, and praying for the dead

Beacon de re-  
liquiis.

## The Testimonie

*Heligius*, and *Gregorie* the thirde: *Who*  
 first commaunded *Ministers* to abstaine  
 from marriage? *Calixtus*, who brought in  
 Auricular confession, after it was once  
 well layde away: *Innocentius* the thirde  
 who brought in extreme unction: *Pope*  
*Felix* the fourth: who inuented holy wa-  
 ter: *Pope Alexander*: who chalenged  
 both the swordes vnto himselfe: *Boni-  
 face* the eighth: who allowed the first mon-  
 kish order: *Strigone* according where to  
 other *Papays* succeeding, allowed other  
 orders forwarde: *Who* first sette on  
 bygh the orders of *Friers*: *Innocentius*  
 the thirde: who brought in y<sup>e</sup> seemly sight  
 of *Punnes*: *Pope Bonner*: who erected &  
 set on sale the reliques of *Saints*: *Pope*  
*Pascal* the first: who first allowed *Pel-  
 grimages*: *Pope Cletus*: who first cano-  
 nized *Saints*: *pope Leo* the ninth: who  
 brought in the obseruation of *vayes*, as  
*Fridayes* and *Saterdayes* to be fasted:  
*Silvester* the first: who caused *Saintes*  
*Genes* likewise to be fasted: *Innocentius*  
 the thirde: who commaunded that nei-  
 ther flethe nor fishe, nor any thing that  
 hath of kinne with flesh, should be eaten  
 on fasting dayes: *Gregorie* the first: who  
 should



of true Faith.

should be. It is any more so; by these it is  
apparent, of what antiquitie the true reli-  
gion is. And thus the trial betweene vs and  
them, be made by the worde of God; an  
it ought to be so, that soone appeare, who  
ours; but theirs to be new religion. And  
whereas they relye so much vpon the  
auncient and learned doctors, who haue  
in all the flourishing state of the Church,  
borne witness vnto the trauell, and spo-  
ken much in commendation of their  
Church and faith; besides that their say-  
ings are to be expounded of the Church  
of Rome, as it was the when the learned  
Fathers wrote, & before corrupted crept  
into the same; and being so we faine o-  
therwise, cannot admyt any such com-  
mendation, yet not by the wyldeome of  
man, but by the wyldeome of the wylde  
and truth of God, must religion bee ex-  
amined & tryed. For whatsoeuer fauou-  
reth not of Gods word, must be reiected  
because the sheepe of God alone are tied  
to heare his voice. And yet if (for al this)  
we should conuende with them for the re-  
simonies of the learned Fathers, wee  
should haue them to witness vpon our  
part, to the shewing of all Baptisme &

John. 10. 26.

## The Testimonie

Hist. trip. 2. ca.

14.

Cyp. li. 2. E. 3.

Hist. trip. li. 1.

cap. 10.

Epiph. ad Ioh.

Hiero.

Gelas. contra

Eutichen.

Ambros. lib. 4.

de Sacra.

Augu. in Ioh.

tract. 26.

Gelas. dist. 2.

de conf.

Chri. Hom. de

profect. Euāg.

Ambro. Epi. ad

Romanos.

Ier. in Isa. cap.

64.

In Psalm. 84.

In Mat. ho. 32

Spolatorie. Paphnutius that grant and  
 ancient father would witness much vs.  
 that the marriage of ministers is not to  
 be restrained. Cyprian would say that the  
 repair of Religion oughte onely to be  
 made by the worke of God: Ciprianus  
 would auouch the christian libertie in ea-  
 ting of fleshe any day, because he was a  
 christiā. Epiphanius would say that un-  
 ges men not to be suffered in any church.  
 Gelasius, Ambrose, & Augustine, would  
 giue that euidence against Transubstan-  
 tiation. Cyprian and Gelasius would  
 say if we were sacriledge coe take away the  
 cuppe from the people in the supper of  
 the Lorde. Chrysostome would say, that  
 we neede no other mediators to God,  
 but a deuout minde, and faith in Iesus  
 Christ. Ambrose would manfully main-  
 tain our iustification by faith alone. Hier-  
 rome would say, if that wee rest vppon  
 our owne merites, wee must needes dis-  
 payne, and therefore our merites are the  
 Lordes mercies. Chrysostome would  
 condemne Purgatorie, and say, that life  
 is either wonne or lost in this world, for  
 after mā be taken hence, there is no more  
 place left for repentance, and therefore  
 that

## Of a true Faith.

that it is against a man himselfe, to pray  
 for the dead. To be short, Gregorie their  
 owne Bishop would witness with vs a-  
 gainst the Church of Rome, that they  
 Pope and universall Bishop, which hath  
 regard of priests about him, is the great  
 Antichrist and man of sinne: Tertullian  
 would say, that Babylon in the Ruele  
 now, doth beare the figure of the citie of  
 Rome. And what would not the fathers  
 say in our behalfe, & in our cause against  
 our aduersaries: Yet notwithstanding,  
 we doe but so farre forth admit their te-  
 stimonies, as the same consent with the  
 wordes of God. The limites whereof,  
 if once they passe, they are not to be cre-  
 dited: But yet, thus much for vs they doe  
 affirme, that our doctrine is not newe.  
 Moreover, whereas they stand much up,  
 on Christs promise, that hee will bee  
 with his Church, and preserve the same  
 from error, and therefore that no man  
 may safely depart therefrom: This true,  
 that all this doth stand firme in the true  
 Church of Christ, which is governed by  
 the spirit of God through the wordes:  
 whereto whilist she is bound, she herselfe,  
 shal safely preserve and continue in the  
 doctrine

Salad. lib. 4. p. 1  
Epi.

Lib. 3. aduers.  
Martionem.

Aug. de Na. &  
gratia. cap. 61.

35. 2. 7. mod.  
1. 1. 1.

Math. 28. 20.  
Ioh. 14. 26. &  
15. 26. & 16.  
13. 2. 8. 1. 1. 1.

## The Testimonie

doctrine of faith and saluation. But that  
 this promise holdeth towards the church  
 of Rome, as it is now, he will it bee  
 proued, except men will dreaime, as the  
 Jewes did, that their church is alwayes  
 one, & neuer subject to mutatio: & though  
 the promise take no place in the Romish  
 Church, because she hath broken the co-  
 uenaint betwene the Lord and his, yet  
 most true it is that the promise is confir-  
 med to the godly; neither can the incre-  
 dulity of the wicked, cause that the truth  
 of God shoulde bee frustrate, for God is  
 true and euery man a liar. Woulde God  
 (saith the Apostle) cast away his people?  
 God forbid, therby noting, notwithstanding  
 the wickednesse of many which fall  
 awaye, yet the promise of grace is sure  
 vnto the faithfull.

But herein the case of the papists and  
 of the obstinate Jewes is al one, for these  
 boasted vpon the promises of God, that  
 they woulde neuer sayle. For the Lord  
 had promised to dwell among them; and  
 to bee their God, and they too bee his  
 people. And yet for al thys, looke into  
 their estate, after the Arke had been pla-  
 ced a long time in Silo, did not the Lord  
 forsake

1er. 4. 7. & 12.

12.

Jer. 1. 7. & 11.

Is. 43. 2. & 14.

Rom. 3. 3. & 11.

Deut. 32. 1. & 2.

Is. 43. 2. & 14.

Psal. 78. 61. & 1

of a true Faish.

forlake them, and deliuer his beauty into  
the enemies hand, and many of them  
both Priests and others to the sword,  
and as it were quenched the light in Is-  
rael, when the Ark was placed in Sice-  
which place the Lord had chosen for an  
habitation and a resting place vnto him-  
self for euer: notwithstanding al his pro-  
mise when they had broken the couenant,  
and provoked his wrath with their mani-  
fold abominations, he gaue ouer Sid-  
and departed from between the Cheru-  
bins, and left Iuda to be wasted and cap-  
tured by the Babylonians. And againe,  
long after the reedifying of Ierusalem,  
when they would not acknowledge the  
time of their visitation, he gaue y<sup>e</sup> Iewes  
into the hands of the Romanes, and so  
made an ende of that communion weale.

And lest this shoulde onely holde vnder  
the Lawe, and not vnder the Gospell,  
looke to the churches of Corinthus, Gal-  
atia, Ephesus, Philippus, Collosa, The-  
salonica, Pergamus, and others of the  
East, whiche in the beginning flourished  
no lesse than the Church of Rome. And  
what is become of them? are they not all  
in a wast, because of their departing from  
the

Psal. 132. 14

Ez. 11. 2. 21

Eze. 9. 5.  
2. Reg. 24.

Luke. 19. 43.



## of a true Faith

on in this worlde.

Renounce therefore (O ye that haue  
erred from the way of truth) your former  
vanities, abandon your poppish super-  
stitions, disclaime to popery and false re-  
ligion, loath not to become the loue ther-  
of, depart out of Babylon, and touch no  
uncleane thing. Harden your hearts no  
more, but kisse the sonne of God, by Em-  
bracing his worde least he be angrie, and  
cast you off in his great displeasure, for  
the contempt of his grace. He doth now  
visite you from an high, in calling you so  
patiently vnto repentance, bring there-  
fore vnto captiuitie your carnal wisdom,  
your cogitations, and whatsoeuer hath  
hindered you from the way of truth, and  
humble your selues to walke before the  
Lorde. Then will our mercifull father  
turne vnto you, he will embrace you with  
loue, he will wash away your sinnes, and  
remember them no more hee wil accept  
your faith in Christe for perfect righte-  
ousnes, & so holde you blamelesse in his  
sight, he will leade you by his spirit into  
all truth, he will giue you grace to walk  
in holines of life, hee wyll preserve you  
vnder his winges, hee will tread downe

2. Cor. 6. 17.

Apoc. 18. 4.

Psalm. 95. 8.

Psalm. 2. 12.

Luke. 1. 68.

Rom. 2. 4.

2. Cor. 10. 5.

Ezec. 36. 25.

1. Cor. 1. 30.

2. Cor. 5. 21.

Iohn. 16. 13.

¶

Satan



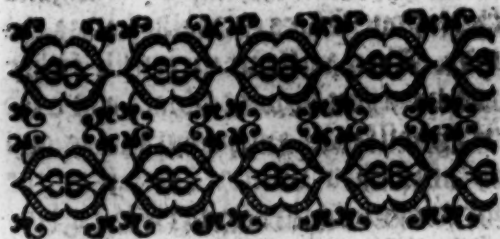
## The Testimonie

om. 16. 20. Satan, sinne, Antichriste, and all their  
wickednesse, vnder your feete. Finally,

John. 5. 5. hee will give you victorie through  
Iuch in his sonne Christe, and  
translate you to immor-  
talitie and gloyp  
for ever.

Yours in the Lord,  
Christopher Shur.

The



**The forme of the confession** of the christian faith, meete  
for all well gouerned households, and  
necessarie for euery one to confesse  
whiche sincerely professeth  
Christ and his truth.



Beleeue and confesse  
my Lord God, the on-  
lie true, eternall and  
almightie God; in-  
prehensible, infinite,  
righteous and merci-  
full, beeing but one in  
nature and substance, but distinct in three  
persons, the father, son, and holy ghoſt.  
Which God by his wisdom & almighty  
power, made heauen and earth, and  
all thinges therein, and now by his fa-  
therly prouidence, gouerneth and preſer-  
ueth the same.

I Beleeue and confesse, that Iesus  
Christ the sonne of God, equall to the fa-  
ther, & the holy ghoſt, at the tyme appoin-  
ted of the father became perfect man per-  
without sin, borne of the virgin Marie, the  
Godhead and manhood being vnited and

## The Testimonie

ioyned together. Who in mine owne  
nature sanctified by his grace, fulfilled  
the law of God for mee, & suffered in his  
body & soule the punishments due to my  
sinnes, & made full satisfaction & paymēt  
for the same, with his sacrifice vpon the  
crosse done once for al. And deliuered me  
from the curse of the law, from sin, hell,  
death and damnation, reconciled mee to  
God the Father, washed mee from my  
sinnes, clothed mee with his righteous-  
nesse, and renewed me to righteousnesse of  
lyfe. And as by his death my sinnes are  
taken away, & I set in the fauour of god,  
so by his resurrection, death was conque-  
red, and righteousnes restored vnto me,  
wherin the victorie of my faith consisteth.  
I beleue and confesse that Iesus Christ  
ascended into heaue with my flesh, where  
he hath taken possession for me, & where  
he maketh intercession for mee. And yet  
neverthelesse, is present with me, and all  
his elect, by his spirite and grace, and at  
the end of the world shall visibly come to  
iudgement.

I beleue the holy ghost, equall with  
the father & the sonne, who regenerateth  
and sanctifieth me from my uncleannes.

of a true Faith.

to live holily & righteously in this world  
assuring my conscience that I am the child  
of God, and heire with Iesus Christe of  
life everlasting.

I beleue and acknowledge the uni-  
uersall church of Christ, even all the co-  
pany of the elect, agreeing together in  
the unitie of spirit & truth, which church  
is not seene to the eyes of man, but only  
knowne to God, of which number I am  
perswaded that I am one.

I acknowledge also a visible church  
of God in this worlde, wherein first, the  
sacred worde of God is taught vnto his  
people, being sufficient to instruct them  
in all thynges necessarye to saluation.  
Wherewith together with the ministry  
of the spirit he ruleth the same. Second-  
ly, in this church the two sacraments of  
Baptisme & the Lords supper are right-  
ly & sincerely ministred. Wherein as by  
Baptisme I am regenerate and receiued  
into the household and fellowship of chri-  
stians, my sinnes being washed away  
through faith in Christes blood: So by  
the supper of the Lord, wherin spiritual-  
ly by faith my soule is fed with the gra-  
ces and benefites of Iesus Christe, I am  
nouri-

## The Testimonie

nourished and sustained in the Church  
being one with Christ, and Christ with  
me, dwelling also in him and he in mee.

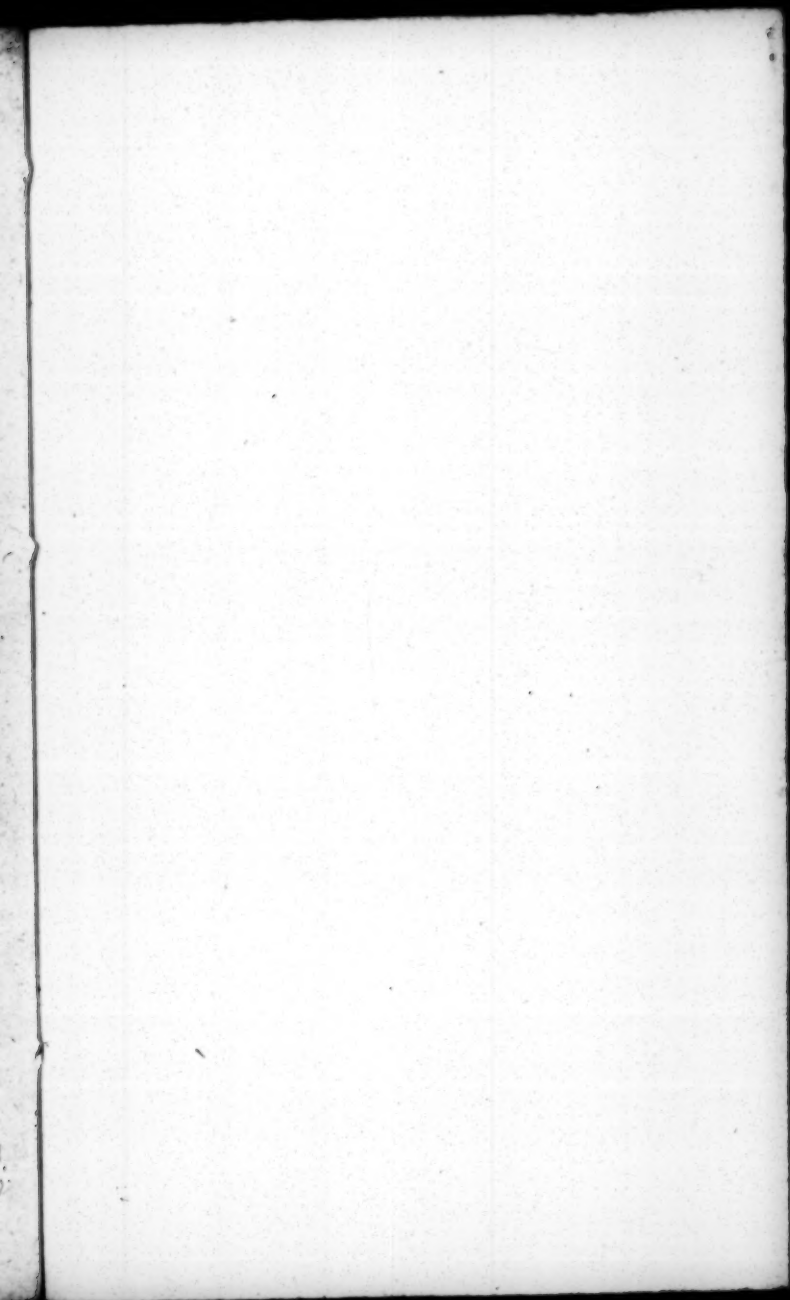
Thirdly, there is in this Church due  
punishment and correction for offences,  
the end whereof is excommunication by  
the consent of the Church.

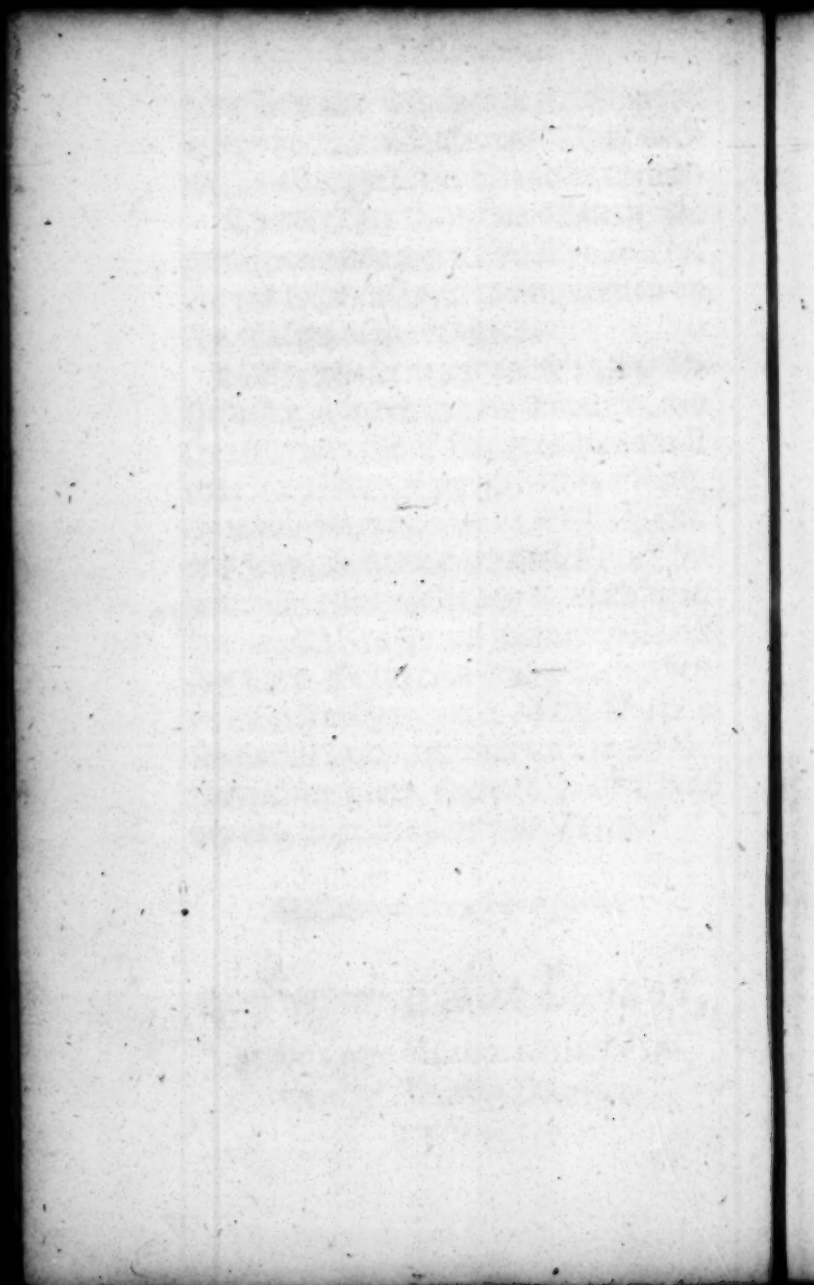
Lastly, I beleue and confesse, that on-  
ly in this Church there is saluation, and  
free forgiveness of sinnes to me and all  
the elect of God, through faith in Christ,  
by whose obedience we be made righte-  
ous, & by whom wee are chosen to an in-  
heritaunce immortall and everlasting in  
heauen. Which I most humbly beseeche  
my Lord God to confirme & strengthen  
in me & shortly to make an end of these  
sorrowfull dayes, and to translate me too  
everlasting glory, through Iesus Christ  
my redeemer and Saviour. Amen.

O Lorde increase our faith.

*Imprinted at London,*  
at the three Cranes in the Vin-  
tree by Thomas Dawson.

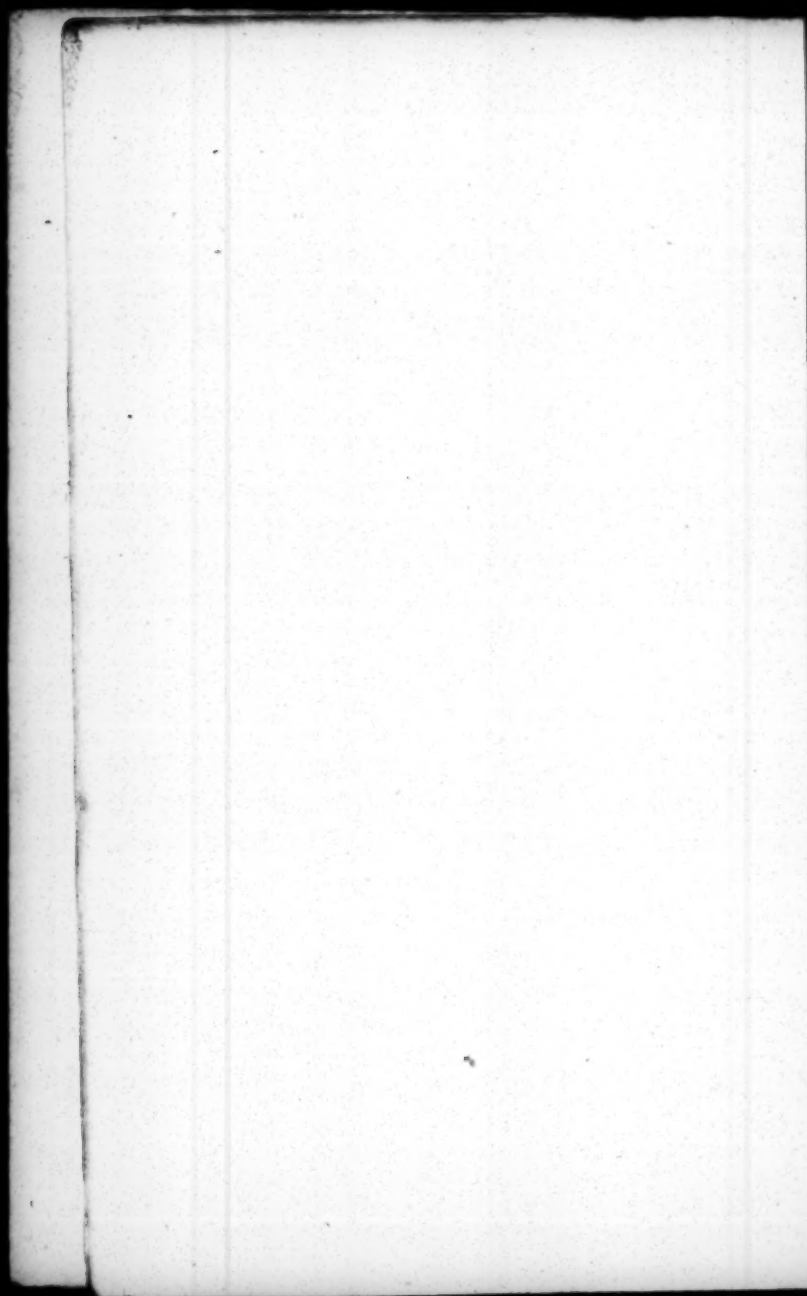
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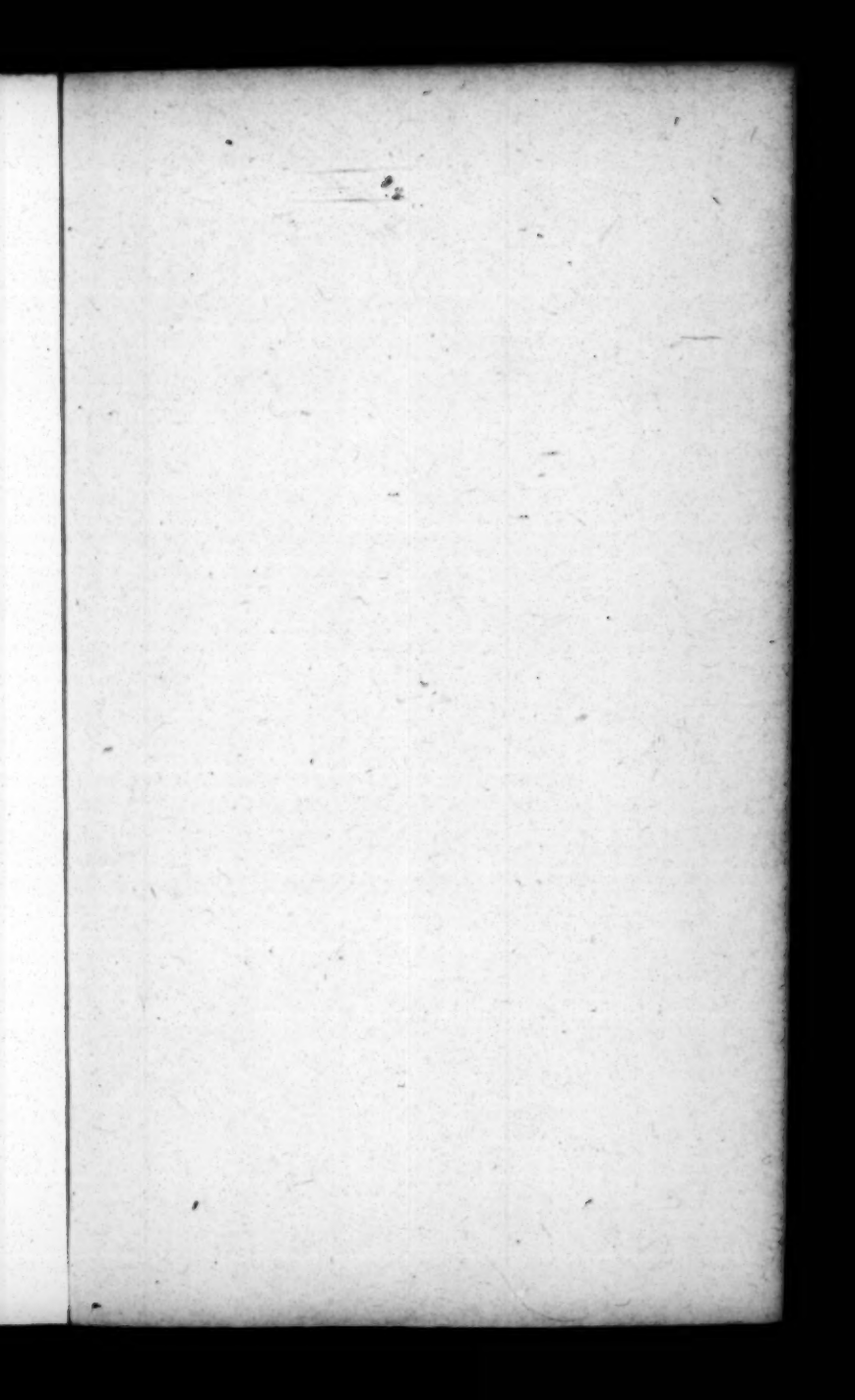


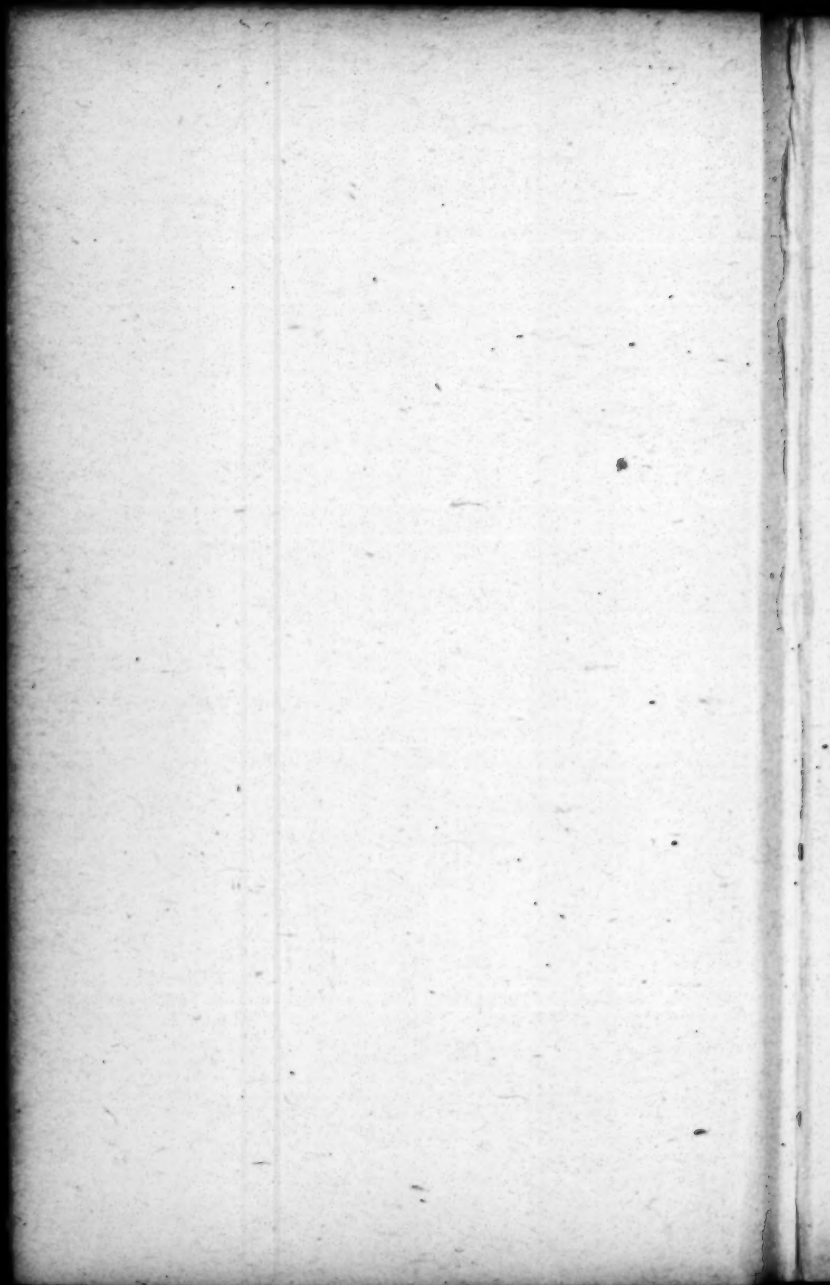












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